

THE Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

October, 1908

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FALL ANNOUNCEMENT, 1908

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 Series based on the Church's Mission to the Mountaineers of the South (ready shortly after the book is published).

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 HOW TO TEACH THE OVERCOMING OF THE DRAGON (to children 9-12 years old), by Lucy C. Sturgis. 10 cents.

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 Remittances payable to George C. Thomas, Treasurer, should accompany all orders.



LAYING THE CORNER-STONE OF THE NEW CHAPEL OF THE ANCON HOSPITAL, ANCON, PANAMA

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXIII.

October, 1908

No. 10

THE PROGRESS OF THE KINGDOM

SECRETARY of State, Root, has made another contribution to the welfare of the race and the progress of the world through his suggestion of an international conference on the opium question. Several

An International Opium Conference

European powers, including Great Britain, France and Germany, have accepted the suggestion, and the conference will meet in Shanghai in January, 1909. President Roosevelt has asked Bishop Brent to act as chairman of the American delegation to the conference and he has agreed to do so. Bishop Brent has already served as a member of the commission to gather information that would help to determine the policy of the United States with regard to opium in the Philippines. In this connection he visited China, Japan, Formosa and Burma. His investigations at that time gave him information that places him among the expert authorities on the subject. The suggestions of the commission were accepted by the Government and have already done much to restrict the sale and use of opium in the islands. It is to be hoped that Mr. Root's statesman-like suggestion, backed as it is by his Government, may result in concerted effort to diminish still

further the damage wrought by the drug, especially in China. The Lambeth Conference passed these resolutions on the subject:

"The Conference holds that it is the duty of the Church to press upon governments the wrong of sanctioning for the sake of revenue any forms of trade which involve the degradation or hinder the moral and physical progress of the races and peoples under their rule or influence.

"The Conference, regarding the non-medicinal use of opium as a grave physical and moral evil, welcomes all well-considered efforts to abate such use, particularly those of the Government and people of China, and also the proposal of the Government of the United States to arrange an international commission on opium. It thankfully recognizes the progressive reduction by the Indian Government of the area of poppy cultivation, but still appeals for all possible insistence on the affirmation of the House of Commons that the Indian opium traffic with China is morally indefensible. It urges a stringent dealing with the opium vice in British settlements, along with due precautions against the introduction of narcotic substitutes for opium. Finally, it calls upon all Christian people to pray for the effectual repression of the opium evil."

LAST winter, while the country was feeling the bitter effects of the panic of October, 1907, many people predicted that offerings for the Church's Mission would show a marked decrease.

The Year's Financial Record

It was not unnatural to expect some falling off. Others maintained that in spite of the stress of commercial depression the people of the Church would not allow her work to be seriously retarded. This confidence has been more than justified. It is true that the total income at the disposal of the Board of Missions to pay the appropriations was less by \$48,500 than the obligations assumed. Nevertheless the offerings from congregations and individuals, under the Apportionment Plan, were larger by \$10,000 than for the preceding year. The income, exclusive of legacies, exceeded by \$38,000 the largest previous income in the Church's history—that for the year 1905-1906. Here are the figures showing all income, except the legacies, applicable upon the appropriations:

INCOME		MINIMUM ASKED FOR	EXCESS OF INCOME OVER MINIMUM ASKED FOR	FAILURE OF INCOME TO REACH MINIMUM ASKED FOR
Offerings from congregations	\$372,637.00			
Offerings from individuals..	104,685.58			
477,322.58		\$657,150		\$179,827.42
Offerings from Sunday-schools	135,277.61	140,000		4,722.39
Offerings from Woman's Auxillary	150,575.90*	100,000	50,575.90	
Interest from invested funds	74,382.32	60,000	14,382.32	
From miscellaneous items	12,078.06		12,078.06	

\$849,636.47

Net failure of the income to reach the minimum asked for . . . \$107,513.53

* This amount includes \$78,125.93 drawn from the Woman's Auxillary United Offering funds and \$72,450.02 in new gifts made for current work during the fiscal year.

Why a Deficit? Never before has the amount of the net failure of the income to reach the

minimum asked for been so low as in the year just closed. The legacies at the disposal of the Board were unusually large—\$141,961.79. This amount, added to the gifts shown in the table, made the total income available for the payment of the appropriations \$991,598.26. This total is larger by nearly \$80,000 than the total of any previous year.

Some Striking Facts about Appropriations and Income

The appropriations for the year just closed totalled \$1,040,084.46. Had they been no larger than for the year ending September 1st, 1906, the income would have paid them in full and left a balance of \$160,000. Had last year's appropriations been the same as those for the year ending September 1st, 1901, last year's income would have paid them and a balance of \$380,000 would have re-

mained. A comparison such as this indicates how far forward the Church has moved in the last seven years.

Once again the Woman's Auxiliary and the Sunday-school Auxiliary have shown what indispensable aids they are to the Board of Missions. Their contagious optimism, backed as it is by generous offerings, is one of the most efficient forces of the campaign.

*Legacies,
Reserve Deposits
and
Expenses*

Some other features of the financial statement require consideration. We have pointed out that the legacies were much larger than usual. Only once in the last ten years have they been so large. One hesitates to think what might have been had not that \$142,000, representing the loyal and loving thought of those who have entered into the life eternal, been available for the current appropriations. But all will agree that the living work ought to be supported by the offerings of the living people. This would make possible the use of the legacy income to equip the field with suitable buildings. There is not a district, at home or abroad, but needs urgently churches, residences, schools or hospitals. "The living work fully maintained by the gifts of the living" is the standard to be reached.

The failure of the income to pay the appropriations means that once again the Reserve Deposits have been drawn upon. This is one reason, though not the main reason, for their existence. They are invaluable in enabling the Treasurer of the Board of Missions to meet all obligations promptly during the first half of each fiscal year, when the expenditure is about double the income. The necessity for restoring the Reserve in full is therefore apparent.

Last year the percentage cost of administration and collection was unusually low—only four and seven-tenths per cent. ($4\frac{7}{10}\%$) of the total amount passing through the treasury. The average cost is about seven per cent.

(7%). This cost of administration includes not only the expense of caring for and disbursing monies, but the equally large expense of making the work known through the living voice of the missionary, through millions of pages of reading matter and numerous other agencies, besides the considerable cost inseparable from the collection of large totals in comparatively small sums.

*Some Reasons
for Confidence*

Although the Board of Missions is disappointed in being obliged to report a deficit on the year's work, there have been many reasons during the past twelve months for thankfulness and confidence. The tempered missionary spirit of the Richmond convention has been felt throughout the year. The Men's Thank-offering, the Woman's Auxiliary United Offering and the Easter Offering of the Sunday-schools forbid any disposition to doubt the ability or the willingness of the Church to respond to increasing obligations. The Pan-Anglican Congress has called out a high spirit of patriotism for the Kingdom of God. The mission staff has done its work well. Best of all some seventy men and women have been accepted for service in the distant fields and most of them have now begun their work. Remembering such facts the Board of Missions may well enter upon the new year with the conviction that from every point of view it is to be the most notable year of missionary achievement the American Church has ever known.

THE career of the Rev. Walter A. Hughson, Archdeacon of Asheville, who died in Morganton, N. C., last month, affords a striking instance of what may be accomplished by one

*Archdeacon
Hughson*

whole-heartedly devoted to the extension of the Kingdom of God. Born in Poughkeepsie, New York, fifty-three years ago, he was obliged to begin earn-

ing his own living while still a young lad. Though most people would have thought that his occupation at that time on the Hudson River boats was not conducive to the development of strong religious purpose, Walter Hughson soon showed that he intended to live worthily as one of God's sons. For several years he used the few scant hours of leisure after the day's work was done for study. When barely twenty he was ordained by Bishop Starkey to the perpetual diaconate in order that he might do his work for the Church the more effectively. Shortly after he moved to the West, and though closely confined by an exacting business, he still made opportunity to do a large amount of pioneer mission work under the direction of Bishop Wells. So successful was his work for the Church that he decided to give up a promising business career and devote himself entirely to work as an ordained minister of the Church. Coming to New York in 1895 he was associated with the clergy staff of Calvary parish under the Rev. Dr. Satterlee and later under the Rev. Dr. Parks. He did the full round of parish duty for over two years, studying at night to qualify for his ordination to the priesthood. While still a deacon he was called to the rectorship of a sadly shattered congregation in Detroit. Here he was advanced to the priesthood and did a constructive work of great value to the parish and diocese.

*The Friend and
Leader of the
North Carolina
Mountaineers*

Eight years ago he was asked to give up his work in the western city to go into the mountains of North Carolina to continue the ministry so effectively begun among the mountain people by the late Rev. Churchill Satterlee. When he became the rector of Grace Church, Morganton, N. C., he found a surrounding chain of missions established by Mr. Satterlee and his helpers. These he steadily developed, adding others to them, and in the course of time securing funds to erect in Morganton a small

hospital for the relief of all in need. The undeveloped possibilities of the American mountaineers fascinated him and he threw himself, heart and soul, into the work of giving them spiritual and educational opportunities. People in the North who have heard him speak on behalf of this mountain work during the past four years, when he served as Archdeacon of Asheville, will recall the devotion and enthusiasm that marked his speech and his work. A year and a half ago he retired from the rectorship of the Morganton church and took charge of Grace Church, Waynesville. In the midst of all this busy effort on behalf of others the disease which had long threatened him, but to which he had never yielded, began to tell upon him. Returning to Morganton, where he had first known the mountain people, he went about for a time rendering such service as he could. Then suddenly, though not unexpectedly, the call to lay down the work to which he had given himself came, and the people of the mountains realized they had lost a friend whom for years they had loved and followed.

LAST January representatives of seven lay organizations connected with various Christian bodies in this

*A Week
of Prayer in
Advent*

country met in Chicago and decided to recommend to the organizations from which they came and to other similar bodies of men and missionary boards throughout the world, the observance of the week beginning with Advent Sunday as a time of special prayer for the spread of Christ's Kingdom among men. The suggestion has been accepted by such lay organizations as the Brotherhood of St. Andrew in the United States, England and Scotland, the Presbyterian Brotherhood, the Church of England Men's Society, the Laymen's Missionary Movement, the National Conference of Church Clubs, as well as by the Board of Missions of the Protestant Episcopal

Church and the General Assembly of the Presbyterian Church. A leaflet containing suggestions for the observance of the week may be obtained from the Brotherhood of St. Andrew, 88 Broad Street, Boston, Mass.

SEPTEMBER 24th, marked the twentieth anniversary of the opening of St. Paul's Normal and Industrial School, Lawrenceville, Va. July 23d, 1888, the founder and present principal of St. Paul's, Archdeacon Russell, made his

first purchase of land to the amount of \$1,000. At the time of the purchase there was not a dollar in hand, not a cent pledged. The archdeacon had to use his personal credit to make the purchase. Three days after the consummation of the bargain the first contribution of \$5 came. By dint of energy and perseverance money was in hand to meet the first payment when it fell due. Contracts for building and lumber were let, and on September 24th, 1888, the Normal School was formally opened in the Saul Building, an unpretentious structure of three rooms, with three teachers and less than a dozen boarders. This was the beginning of the present large and flourishing institution.

St. Paul's School may well be called "the result of small beginnings." It is also the result of the self-sacrifice, devotion and sublime faith of one man. Looking backwards twenty years at the rough, scrubby hill, overgrown with bushes and rank vegetation, abounding in deep gullies and rocks, one would have been considered rash who would have predicted the vast transformation of to-day. The school has now 1,700 acres of land, twenty-five large and small buildings, twenty-three industrial and literary departments, forty-six officers, teachers and instructors, an enrollment of 500 pupils from twenty-six states and territories, Haiti, Cuba, Porto Rico, and even far-off Africa. Over 2,000 students

have enjoyed the advantage of a full or partial course at St. Paul's. The influence of this large body of trained and intelligent young men and women upon their race is far reaching.

The material prosperity and the low percentage of crime and immorality afford ample evidence of the effect the school has upon the county. It would be a fitting tribute to the labors of Archdeacon Russell to have the work which lies so near his heart permanently endowed.

THE *Pelican*, the new mission launch for Alaska, reached the Yukon early in August, and, under command of Archdeacon Stuck, proceeded on her first voyage. After visiting the

missions on the upper Yukon and the Tanana, the *Pelican* will push her way up the Koyukuk to St. John's-in-the-Wilderness, and will there go into winter quarters. As soon as the snow makes trail breaking possible, Archdeacon Stuck will start with his dog-team for Fort Yukon, and will make that station the centre of the winter's travel. The *Dawson Daily News* says: "The *Pelican* is thirty-two feet long, nine feet beam, draws sixteen inches, has sixteen horsepower gasoline engines, is enclosed with strong roof material, has sliding glass panels for the slides, is provided with galleys and sleeping and other conveniences, carries a drug department, and, altogether, is one of the neatest launches ever on the Yukon. The vessel is fitted with many little conveniences, and affords a comfortable home."

ON August 16th, the corner-stone of St. Luke's chapel, connected with the Government hospital at Ancon, Panama Canal Zone, was laid. Archdeacon Bryan, as chaplain of the hospital, took part in the ceremony and pronounced the benediction. The chapel will also serve as a parish church for the large number of canal officials and engineers resident at Ancon.

THE SANCTUARY OF MISSIONS

FAITH demands action, not tears. It demands of us the power of sacrifice—sole origin of our salvation. It seeks Christians capable of saying, *We will die for this*, above all Christians capable of saying, *We will live for this*.—*Lamennais*.

“**F**OR My sake and the Gospel’s,
 go
 And tell Redemption’s story”;
 His heralds answer, “Be it so,
 And Thine, Lord, all the glory!”
 They preach His birth, His life, His
 cross,
 The love of His atonement
 For Whom they count the world but
 loss,
 His Easter, His enthronement.

Hark, hark, the trump of Jubilee
 Proclaims to every nation,
 From pole to pole, by land and sea,
 Glad tidings of salvation:
 As nearer draws the day of doom,
 While still the battle rages,
 The heavenly Dayspring through
 the gloom
 Breaks on the night of ages.

Still on and on the anthems spread
 Of Hallelujah voices,
 In concert with the Holy Dead
 The warrior Church rejoices;
 Their snow-white robes are wash’d
 in blood,
 Their golden harps are ringing;
 Earth and the Paradise of God
 One triumph-song are singing.

He comes, Whose Advent trumpet
 drowns
 The last of Time’s evangels,
 Emmanuel, crown’d with many
 crowns,
 The Lord of saints and angels:
 O Life, Light, Love, the great I
 AM,
 Triune, Who changest never,
 The throne of God and of the Lamb
 Is Thine, and Thine for ever.
 —*Bishop Bickersteth, of Exeter*.

THANKSGIVINGS

“We thank Thee”—

For Thy great goodness in calling
 us to work with Thee for the bless-
 ing and betterment of men.

For the first step taken by the
 Belgium Government toward a
 great reform in the Congo State.¹

For the growing missionary pur-
 pose of the Church as evidenced by
 larger offerings of life and of
 money.²

For the promise of enlargement
 and success with which the new
 fiscal year opens.

INTERCESSIONS

“That it may please Thee”—

To bless the labors of all who are
 preaching the Gospel in our west-
 ern land, especially the Bishop of
 Idaho, with the clergy and people of
 Idaho and Wyoming. Page 765.

To prosper the Church in Kana-
 zawa, Japan, that it may be as a
 light to lead many people to a
 knowledge of Thy truth. Page 770.

To send helpers to the aid of the
 mission staff at Ichang, and to put
 it into the hearts of Thy people to
 give for the enlargement of the
 work. Page 788.

To help the women of the Church
 to see the need of the girls of
 Hawaii, that they may supply the
 money needed to build St. Andrew’s
 Priory, Honolulu. Page 781.

To pour out upon the Church the
 spirit of prayer that we may fitly
 use the opportunity of united prayer
 offered at Advent. Page 762.

To increase in us the graces which
 lead to unity and brotherhood, that
 we may do our part in drawing all
 Christian people together.

A PRAYER FOR THE MONTH

OLORD JESUS, Who for our
 sakes wast content to lead a
 life of perfect self-sacrifice upon
 earth; grant us in all things, both
 small and great, constantly to die to
 self and live for others, that so we
 may be one with Thee, now and
 hereafter. *Amen*.

¹ A treaty has just been ratified by which
 Belgium takes over the Congo Free State
 as a national colony, pledging itself at the
 same time to remedy forthwith the abuses
 and scandals which have been so long rife.

² More than seventy recruits were added
 to the staff of the distant missions during
 the last year, and the income, though in-
 sufficient to meet all needs, was \$38,000
 larger than ever before.



"ALL ABOARD FOR THE OWYHEE MOUNTAINS AND SILVER CITY"

FIVE THOUSAND MILES THROUGH IDAHO AND WYOMING

BY THE RIGHT REVEREND JAMES B. FUNSTEN, D.D.

IT would have given me great pleasure if many of those who have been so generous in their support of the work in the Far West could have been with me on a tour through Idaho and Wyoming covering more than 5,000 miles, of which perhaps 700 miles had to be taken by stage. Idaho and Wyoming have many characteristics in common. Both are in the heart of the Rockies. Their population is of a heterogeneous character, but mainly American. The people are employed in ranching, farming, fruit raising, mining, stock raising and supplying the general needs of the population which forms the nucleus of the business life of the small towns scattered along the railways. The country is picturesque and healthful. Many of the mountains rise to a height of from 10,000 to 14,000 feet and form the great "Continental Divide." Wyoming is largely on the eastern side of this divide; Idaho is on the Pacific slope. The dry-

ness of the atmosphere prevents any great suffering from the high temperatures of summer or the cold of winter. The population is scattered so that it is difficult to administer the work from a missionary standpoint. On the other hand, the enormous tracts that are being reclaimed from desert conditions by large governmental and individual irrigation enterprises will furnish homes for numbers of people. Both states are growing very rapidly in population. This furnishes a great inspiration to the Church's work and urges the bishop in charge to do all in his power to keep abreast with the commercial development of the country.

Starting from Boisé I first visited the mining camps in the Owyhee Mountains, sixty miles south, where for many years gold and silver mining has been carried on. After a stage ride of thirty miles across the sage-brush hills one begins to climb these mountains, where are situ-



COMMERCIAL ENTERPRISE IS TUNNELLING
THE HILLS—

ated the little towns of Silver City, Dewey and De Lamar. Long years ago Bishop Tuttle visited these places when they were in their youthful vigor. We have at Silver City a nice church which was built and paid for some years ago. In this church I had the pleasure of speaking to a large congregation, and the same evening had services at De Lamar, nine miles distant. It is impossible to keep a clergyman resident in these communities where necessarily the population is constantly changing. Often the bishop's visit is the only touch they have with ordered religious life in the course of the year. If one could have been with me on this visit and seen the hearty greeting, I am sure there could have been but one conclusion, and that is that the work of the Church counts for a great deal even under such

disadvantages as arise from irregular services.

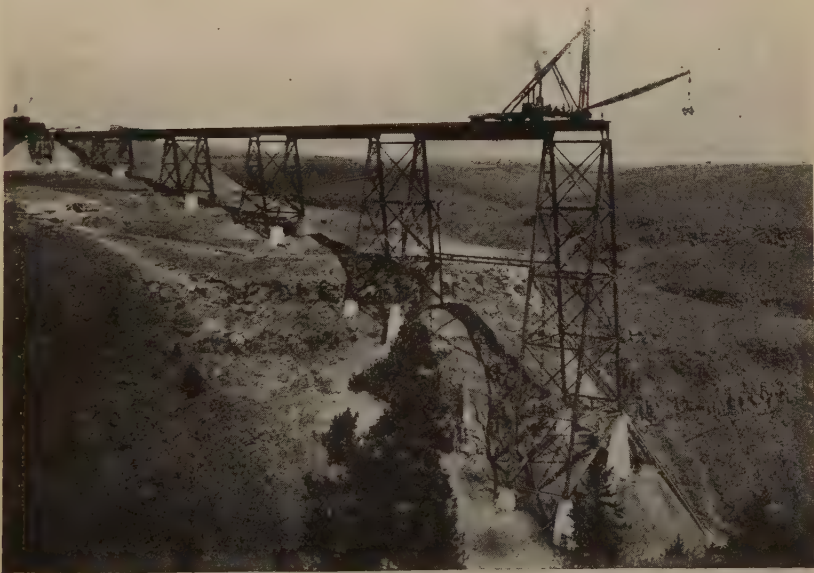
Starting from Boise on our journey to northern Idaho I was accompanied by Mrs. Funsten, who rejoiced with me at the prospect of two months to be spent in visiting small towns and communities and cheering our Church people, unable to enjoy the services of the Church they love so well. There is no railroad running north and south in Idaho. The state is very mountainous. Its general formation makes railroad construction very difficult, especially in the direction indicated. To reach northern Idaho we had to go west 300 miles to Umatilla in Oregon on the Columbia River. We then turned north through Washington to Moscow, in the "panhandle" of Idaho. Moscow is the seat of the University of Idaho. We stayed several days and tried to visit all the people interested in our Church. It was touching to see their gladness at the thought of having the church regularly opened for service once more. I feel a special interest in this place because between three and four hundred young men and women assemble at the university from all parts of Idaho. A clergyman of the right sort—that is, a wideawake, aggressive, sympathetic kind of man—would be able to do an untold amount of good. We have had no clergyman here for over a year; the church has been closed and they have had no services except those given by myself and someone who made an occasional visit at my request. As someone said, "It does seem a pity for the Church to be losing such a great opportunity for the lack of the right kind of man." As I stood on one of the hills near Moscow and looked over at the university buildings and then down at the town of 5,000 people, it made me sad to see the little church that is failing to do the work it might do under the earnest guidance of a consecrated man. There was a good congregation at our service, and Mrs. Funsten, as president of the Woman's Auxiliary, after the service held a meet-

ing for the women and remarked that she did not know when she had seen such an earnest set of wideawake women capable of good work for the Master under proper conditions. We must do all we can for this important town.

The journey to Lewiston took us only a few hours, and carried us along one of the most picturesque canyons in all this country. The town is situated at the juncture of the Clearwater and Snake rivers and is destined to be a community of great importance. Just across the river rise the great walls of the canyon and the serpentine road takes one 2,000 feet above the town to the rolling plain known as the "Palouse Country," one of the most productive wheat raising sections in the whole world. The location of Lewiston in the sheltered and fertile valley makes it the centre of a very important fruit raising country, and large irrigation enterprises are resulting in bringing much semi-arid land into cul-

tivation. There are probably 8,000 people in Lewiston. The Rev. Mr. Somerville is doing excellent work. During his ministry a handsome rectory has been erected on lots secured some years ago when the Rev. Everett P. Smith had charge of the work at this point. The church is located in the valley. As the rectory is upon what is known as a "bench," and as the population is rapidly moving in the latter direction, it is only a matter of time when the church will be located near the rectory.

We had a cordial reception, the people turning out in large numbers at the rectory to meet us, and at the service next day the church was well filled. I confirmed the class which the rector presented. Lewiston must ultimately be one of the most important points in Idaho and is well worth any attention the Church may give to it. The only pity is that years ago we did not acquire more property in all these towns because



—AND BRIDGING THE VALLEYS

The new railroad bridge over Lawyer's Canyon—1,400 feet long, 300 feet high



A NEW TOWN IN THE CAMAS PRAIRIE COUNTRY

the increase has been so enormous in some of them that very little outlay then would have made a substantial endowment for the work now. The fact that the State Normal School is located in Lewiston adds a feature of value to any work that we may do there.

Entering the "Camas Prairie Country," we first came to a new town called Volmer. There is no church here as yet. We stopped at the little hotel with very primitive conditions and visited the Church people we could find, but had only a brief service in their hall. The next morning the proprietor of the hotel, when I went to pay my bill, said that he was a Canadian Churchman, that his children had been baptized in the Church, and that he would not allow me to pay the hotel bill. I made arrangements with him and with others interested in the Church to have the clergyman from Lewiston come up and baptize several children and have services.

Getting into a stage at this point we drove the forty miles or more across country to Grangeville, passing through Cottonwood on the way. We saw the wonderful railroad bridge now being

constructed across Lawyer's Canyon. It is 1,400 feet long and 300 feet high. As we watched great beams being put in place by men who were walking over narrow sills 250 feet above the ground, we felt that in worldly pursuits courage and bravery are being constantly showed that would make men famous if exhibited in religious work.

The Grangeville church had not been open for many months. The people welcomed us warmly and I held several services. Since then I have sent to them a young clergyman who has, I think, the perseverance to stay with them and do good work. The town has some 3,000 people and is situated in a picturesque and growing part of Idaho.

After a two days' visit we went out on the stage to the Northern Pacific Railroad at Stites, and thence through Spokane, to the mining camps of Wallace, Wardner and Mullen. Here the Rev. O. W. Taylor is doing splendid work. On this occasion I visited Wallace only as I had visited the other two towns a short time before. At Wallace we had an interesting service with a good confirmation class, and afterwards

a very delightful reception at the home of the rector, at which an opportunity was given Mrs. Funsten to arouse the enthusiasm of the ladies in behalf of the missionary cause. Wallace is another exhibition of what can be done by aggressive work among the miners. This is the richest lead mining country in the whole world, but the mines are largely owned by outside capitalists and here, as everywhere else, the Church has to struggle. We once had a nice hospital here, and it would be a great power if we could have retained it. It passed out of our possession before my day as bishop, and belongs to one of the memories of the past.

At Bonner's Ferry, near the Canadian line, I preached in a church lent us by the Methodists, to a large congregation, which I think in the main they also lent us, as their minister was away and we have but few people at that point.

At Sandpoint, on the beautiful Pend d'Oreille lake, I had services in the Odd Fellows' Hall, assisted by the Rev. Mr. Daughters, and preached to a small congregation. Sandpoint seems likely to become a place of considerable importance. Unfortunately, however, we did not secure a very good site for the church building in early days, and now that the town has grown from 300 to about 7,000 in the last six years, it is very difficult to repair our mistake.

Our visit to Coeur d'Alene was particularly interesting, as we have here also one of the instances of a rapidly growing town. Having a few hundred inhabitants, six or seven years ago, it has now as many thousand. During Bishop Talbot's time a very nice church and rec-

tory were built here, and the Rev. Henry G. Taylor, who recently took charge of the work, is very much encouraged with the outlook.

Crossing the Coeur d'Alene lake, some twenty or thirty miles, and going up a river known as the St. Jo, "the shadowy St. Jo," as the guide book calls it, we visited the new towns of St. Mary's and St. Jo, which are springing up on the railroad now being built across that part of Idaho. I was able to secure good lots for our future church in St. Jo, and took steps toward getting like property in the town of St. Mary's. On the boat we met a graduate of Yale who had attended one of our Church schools, and whose family expects to live in one of these towns. He said: "We are all anxious to have the church. I do not believe that I would be willing to leave my wife here unless we can have Church services at least occasionally, and I for one am willing to make a liberal contribution to that end and to see that you have both the lots and the lumber."—So it is all through this country; there are little bands of people coming from eastern homes who are hungering for the ministrations of the old Church. There are many others, brought up in other communions, to whom somehow in this new land her worship and doctrine appeal with such strength that they will gladly come to her fold. I am oppressed rather with the multiplicity of my opportunities than with the difficulty of the work. Lack of workers, lack of means to support them—these are the things that weigh on a missionary bishop in the Far West much more than any personal hardships or discomforts.

In the November number Bishop Funsten will tell the story of his journey into Southern Idaho and Western Wyoming.



SOME JAPANESE AND AMERICANS PRESENT AT MR. OHASHI'S ORDINATION

On Bishop Partridge's right are: Miss Suthon, Miss Kimball and Mr. Bedinger

On his left are: Mr. Reifsnider, Mr. Ohashi and the bishop's Japanese secretary

A JAPANESE CONGREGATION AND ITS PASTOR

BY GEORGE RUST BEDINGER

WHEN I became English instructor in the Government college in Kanazawa, I wondered what I would do for Church services. I had been living in the great metropolis of Tokyo where I had enjoyed the privileges of the services at Trinity Cathedral. Kanazawa in the feudal days was the castle town of the wealthiest of all the feudal princes. Now an imperial regiment occupies the fortress of the great House of Maeda; the famous pleasure ground where for three hundred years the princes took their recreation is now a public park. The present progressive imperial government has equipped this old provincial capital with a great college of arts and sciences, a medical academy and excellent hospital; commercial, industrial and common schools. Into this strong-

hold of the Buddhist faith have come the bearers of Christ's Gospel. Their work has been long enough established to begin to show significant results. Both Presbyterians and Methodists have each two chapels in Kanazawa. The Presbyterian girls' school, called the *Hokurika Jo Gakko*, is a particularly good institution.

I was extremely glad to find that the Church was also established in Kanazawa. Through the efforts of the Rev. Isaac Dooman, nearly or quite twenty years ago, and by the aid of the Board of Missions, work was opened in Kanazawa. Not long after St. John's Church was built. To this church I came on Sundays, and, although the services were entirely in the Japanese language, I had as many Church privileges as if I had been in a Christian land.

For eleven years Miss Suthon has superintended the women's work in this station. One of the pictures shows the Sunday-school at her dwelling. There is need of development of this work among the women of Kanazawa and there should be another American lady there. This is especially urgent as Bishop Partridge has asked Miss Suthon to undertake a different work in another city.

The services in St. John's were hearty and well attended. An especially large number of men and students from the government institutions came on Sunday mornings and evenings. Seven or eight of the students from the medical academy are confirmed. They live together in Trinity House. This is a commodious Japanese building across the street from the residence of the Japanese rector, the Rev. R. Ohashi.

Trinity Sunday was a memorable day for St. John's Church, Kanazawa. On this day Mr. Ohashi was ordained to the priesthood. He has served in this church wisely and faithfully as deacon for over ten years. He came to Kanazawa before the present church was erected. During

the seven years that the Rev. J. J. Chapman was the resident missionary in Kanazawa, Mr. Ohashi worked under him. Now that Mr. Chapman has removed to Nara it seems fitting that Mr. Ohashi should have full charge of the Kanazawa church. The vestry pledged the amount necessary to pay their share of the increase in his salary; his papers were signed by the Rev. Messrs. Chapman and Reifsnider; Bishop Partridge made a visitation to Kanazawa on June 13th. That was the eve of Trinity Sunday. Service was held at 7:30. Some fifteen candidates were presented for confirmation. The great ordination ceremony drew a large congregation to the Sunday morning service. Besides the bishop and Mr. Reifsnider, a Japanese priest, a deacon and a catechist were in the chancel. An excellent sermon was preached by the bishop's Japanese chaplain. The service was profoundly impressive. It was entirely in Japanese, but as the service is the same as that in the Book of Common Prayer it was not difficult to follow. A number of persons of other Christian bodies were present.



THE KANAZAWA SUNDAY-SCHOOL

The newly ordained priest is a native of Kanazawa, the son of a retainer of the former lord of the province. Mr. Ohashi graduated from the Tokyo Divinity-school. He has one of the pleasantest homes I know of in Japan. His aged grandmother of eighty-seven is still able to go about. His mother and wife are delightful types of Japanese women. He has three jolly little boys; a little daughter came to the family this spring. During my stay in Kanazawa I found Mr. Ohashi unfailingly kind and helpful. It will be interesting to watch the growth of St. John's Church under his direct leadership.



HOW ACCOUNT FOR THE DIFFERENCE?

HERE is the record of offerings from two congregations in the same eastern diocese and in the same town for the six years, September, 1901, to September, 1907.

PARISH No. 1.

APPORTIONMENT.		AMOUNT GIVEN.
1901-02.....	\$175 00	\$33 83
1902-03.....	175 00	27 66
1903-04.....	175 00	22 10
1904-05.....	175 00	30 03
1905-06.....	325 00	96 64
1906-07.....	290 00	56 85

PARISH No. 2.

APPORTIONMENT.		AMOUNT GIVEN.
1901-02.....	\$150 00	\$35 95
1902-03.....	150 00	40 12
1903-04.....	150 00	30 18
1904-05.....	150 00	21 38
1905-06.....	300 00	00 00
1906-07.....	194 00	35 00

Last year there was a change in each rectorship. The record for the year 1908 is:

PARISH No. 1.

APPORTIONMENT.	AMOUNT GIVEN.
\$282 00	\$283 13

PARISH No. 2.

APPORTIONMENT.	AMOUNT GIVEN.
\$186 00	\$336 03

What Makes the Difference?

WANTED—TYPEWRITERS

One of the Hankow staff sends the editor this inquiry:

“BY the way, you haven't any extra unused typewriter floating about looking for use, have you? I have to write faster and faster all the time to get through, and am getting tired (and so are my friends) of my chirography!”

If some one will send the editor the typewriter (or the money) he will see that it is duly passed on.

As a matter of fact good use could be made of eight machines in different stations. The editor has at least that many requests on file. Several machines are needed, and needed badly, and at once, for the commercial department of St. Paul's College, Tokyo.



CHURCH STUDENTS AND MISSIONS

THE twenty-second annual convention of the Church Students' Missionary Association meets in Toronto as the guest of Trinity College, November 5th to 8th. In addition to an attendance of about one hundred student delegates from the universities, colleges and seminaries in the United States and Canada, it is expected that a number of American and Canadian bishops and missionaries will be present. Among the subjects to be discussed are: “The Pan-Anglican Congress and Its Message to Students”; “The Mohammedan World and Its Call to Christians”; “The College and Its Responsibility to the Preparatory School and the Problems of After Life.” An interesting feature of the convention will be the presence of the Rev. D. T. Huntington, of Ichang, China, who for more than ten years was supported through the Board by the members of the association. He will speak on “The Work of an Inland Mission in China.” Further particulars concerning the convention can be obtained from the Rev. H. A. McNulty, 175 Ninth Avenue, New York City.

POOR LITTLE STEPHEN



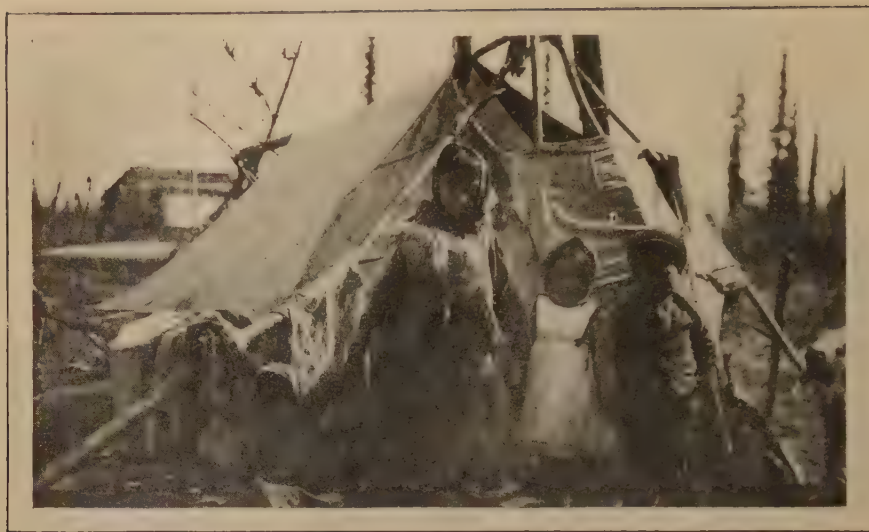
By

ARCHDEACON STUCK

IF I had the privilege that Irish blood is supposed to convey, I would say that the first time I saw little Stephen I didn't see him at all. He was stretched in a corner of a dark cabin, behind the stove, lying on a plank with a vacant space of the loose flooring on either side of him. It was only by the persistent coughing that came from the corner that I was aware a small boy was supposed to be sleeping there, and then I noticed that he had no bedding. The original occupants of the cabin had yielded to the ever-increasing stench as the thaw proceeded and the accumulated filth of the winter woke to odoriferous life, and had moved out and pitched their tents on clean ground. "Old Al" had come up from Moses's Village, twelve miles below, and had moved in with his family until he could make his camp. Stephen, I found, was an orphan, and usually when a native adopts an orphan, it is with a view of getting work out of him. As Miss Woods at Fort Yukon says, absently, "he brings the wood and cuts the water." But Miss Woods has done such noble service in Alaska that her occasional inversions do but give piquancy to heroism.

The next time I saw Stephen "Old

Al" had pitched his camp, and the boy was squatting over a dog-kettle fire outdoors, in the slush of the melting snow, trying to roast a damaged hind leg of a rabbit on a stick, and coughing dreadfully. His little nine-or-ten-year-old body was clad in man's rags. He had an old pair of mukloks on his feet that were full of holes and went "squish-squosh" when he moved. At that time "Al" and his wife and family and almost every native on the place were down with the "Siwash grip." Later it went through my camp and we all had it, one after the other, and it is certainly no joke. But a sick native is the most helpless creature in the world. Man and woman alike, they lie down and groan and moan and will not stir for anyone or anything. So there was no use in remonstrance and I simply gathered the little chap up and took him in. Dick, my native boy, and I were sleeping in a tent by ourselves, with a bunk of poles and spruce boughs down the side for Dick and another across the end for me. With the stove and the necessary space around it that fills the tent. So just where the two bunks come together we hewed a pole level and made a nest for the kid and wrapped him up in the lynx robe and



A SUMMER CAMP AT ALLAKAKET

put him to bed; with a temperature on him of 102 degrees and breathing forty to the minute.

The next day I stripped off his rags and gave him a wash all over, and I was shocked to see how thin he was, and to my infinite disgust I found vermin on him. I am not afraid of snakes or spiders; I used to collect centipedes and scorpions and tarantulas; but I confess to a deep horror and dread of these human parasites. I went all over him carefully and small-tooth-combed him and burned his rags and rolled him up naked in the robe again until I could get a native woman recovering from the epidemic sickness to cut down some of my underclothing and a woollen shirt and a pair of overalls to fit the little chap. At first he would get up and sit in the sun on warm days, and was cheerful and well, and I hoped we would pull him through. But the cough got no better, and his temperature was never normal, and I became convinced that he had consumption.

To judge from the sensational magazine writers about "The White Plague" one would suppose that tuberculosis is a

disease of the cities and that no one could have it who lives an outdoor life. Yet it is a great scourge of the natives of Alaska, who live outdoors in all weathers. Besides little Stephen there were three cases among the natives in this camp: One a woman with what I am sure is a tuberculous hip, the disease now involving her lungs also; another woman, a year married, who is fading away and breathes just like Stephen; and another whose throat is attacked so that her voice is entirely gone, and she has swollen glands about the neck. Whether it be the change from skin garments to cotton chiefly (for the skins are sold now, and woollen goods in Alaska are not only enormously high in price, but have very little wool in them—thanks to our tariff), or whether this tuberculosis is a manifestation of syphilis in the second generation, as some physicians have told me, or whether the white man has brought the germs and they flourish in the filth around native cabins, I do not know. In my opinion it is due to the same causes that produce it in the tenement houses of New York—overcrowding and lack of ventilation, aggravated by



ONE OF ARCHDEACON STUCK'S EARLY CONGREGATIONS AT ALLAKAKET

the constant wet feet that these people have for six weeks in the spring. One of their great needs is water-tight footwear. Another great need is a plentiful supply of mosquito netting. It is pitiful to see little children's faces covered all over with the stings of these merciless insects that swarm in great clouds during the spring and summer. Another thing is a doctor. But if I started to tell the needs of the natives I should never finish about poor little Stephen.

Do what we would, he grew gradually worse, and after a week or ten days he no longer wanted to get up at all. His fits of coughing shook him fearfully and usually ended in fits of vomiting. And then he would sit and pant like a dog. A hundred times I wished I knew more about medicine. Every missionary should be a physician—in Alaska, at any rate. The only drug I had that I would venture to give him was codeine, which I had used before to give relief from coughing spells. It did relieve him, I am sure, but one does not dare to give a little emaciated child much drugs—at least I don't.

As he grew worse, he showed a

marked distaste for all "white man's grub." Oatmeal, rice pudding, macaroni—the things I had been feeding him—on—he would not eat, and he never would touch beef tea; while his disgust at malted milk lozenges was as great as my own. To my taste they are a little nastier than mouldy dog-salmon, though not quite so nasty as rancid seal oil. He craved the native messes, and I had to learn Siwash cookery to please him. I got cranberries from the natives—they grow in profusion here and are kept through the winter—and mashed them up in a frying-pan with flour and sugar and water, and when the whole was reduced to a sort of purple mush he would eat it with relish. The leg of a duck, fried without salt, he would pull to pieces and eat greedily, or a piece of musk-rat or rabbit. He learned to say "tank-oo" very prettily whenever I brought him anything, and his great black eyes seemed to grow larger and more pathetic as his face grew thinner. For he faded gradually all the time. He always had a temperature above the normal, and his breathing grew steadily shallower and more rapid.

One day while washing him I found a bedsore on his hip, where the poor little bone was almost sticking through, and then I bethought me of the rubber hip-ring that I carry on the trail, against the times when I have to sleep on a plank. The hip-ring has the property of making either side of a plank "the soft side." So I slipped the half-inflated ring under him and the sore got better. But it is hard nursing a dying child in a tent in the wilderness. One of my white axemen made a little commode for him and we all did everything we could think of for his comfort. And it is written in heaven of Jack Sheedy—none too awfully amiable and complaisant at most times—that he was gentle and even tender with this poor little sick native.

The thing that changed his slow decline into a very rapid one was a surfeit of those same native cranberries. I had procured some more to cook, but he

asked for them raw. "No cook; me eatum," he said, and as I was trying to tempt him to eat in any way and he was eating very little at all, I gave him the tin pan of berries and a spoon and went to the other tent to look after dinner—for I was cook and dish-washer and general roustabout to the crew that was building the new mission on the Koyukuk. When I returned, he had eaten two-thirds of them. I think they must have been slightly fermented. At all events, he suffered greatly from them and failed more in the three or four days that followed than he had done in three weeks before. I will not linger over his end. He clung to life with what was to me a most remarkable tenacity. For three days before he died his breathing would be at times as rapid as sixty to the minute and his pulse was never less than 150. He was so weak he could not move at all, and we could do nothing but drop water into his mouth with a medicine dropper. And the mosquitoes swarmed into his little bunk every time the curtain was raised.

These Koyukuk people had shown great callousness to one another's sickness and to this little chap's sickness specially. They are very kind to their own children; most gentle and forbearing; but they seem very little concerned about others, young or old. Which is just like the animals, isn't it? Sunday by Sunday, morning and night, I had been trying to make them see something of the great secret of Christianity, that we all belong to one another because we all belong to God. And one Sunday, just after I became satisfied that the boy was going to die, I spoke to them pointedly about Stephen, speaking through an excellent interpreter from the text: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." It is hard to be plain enough, to be direct enough, to be literally *crude* enough, for their understandings. I told them I thought this little boy would die; that he would go to God,



A KOYUK GIRL WHO IS GRADUALLY
GOING BLIND

his Father; that God would ask him, "Who was kind to you? Who brought you food you liked? Who came to see you when you were sick?" And when the child named those who had been good to him, God would tell one of His angels to write it in a book, and would say: "All-the-same do it to Me." Which may serve as a sample of the only way I have found in which these poor folks may be really reached. For the next day and the next day and every day from that time on, they came to see him; they brought him anything they had; they came and sat with him—men and women—old and young. Here came the aged crone who is the mother and the grandmother of most of the village, supporting her tottering steps with a long staff. Here was a mother with a baby on her back and another led by the hand, bringing some native mess in a pan covered with a rag. Here was a woman to offer to wash him. There was scarce a duck or goose shot, scarce a fish caught—they are rare in these waters for the first month after the ice goes—but a piece was brought for Stephen.

One of the Kobuks (they are inland Eskimos who have penetrated thus far from Kotzebue Sound, and travel back and forth between the Koyukuk and salt water) said to me in this connection, proud of his own mission at the mouth of his own river: "Koyukuk no sabe nothing; no church, no school, no nothing; buildum mission, pretty soon sabe plenty." God send it be so; and I believe with all my heart it will.

Well, God took the child, and I was glad, for it was pitiful to watch the long-drawn-out agony of his death. The men came and made a little box for the body; we said a prayer or two, and "Old Al" carried it down to Moses's Village in his birch-bark canoe. The following Sunday, after visiting the natives at the camp a couple of miles below that place, a flotilla of canoes accompanied me back to the village burying-ground and I said the funeral office at the boy's grave.

How the mosquitoes did swarm at that graveyard! I had to wear veil and gloves, and I cut the service short, out of pity for some who were not so provided. The mosquitoes are the real Alaskan terror, one is tempted to write, as the winter recedes further and further into the past and the memory of "fifty below spells" grows fainter. Certainly they make the summers miserable. At this writing, toward the end of June (1907), they have been growing worse and worse for two months, and it is now a choice between being eaten alive by them or blinded by smudge smoke. My writing is interrupted every few minutes to blow up the pan of chips and moss to a more active smouldering, a proceeding which, like Truthful James's "dodging of pillows"—"imparts but small ease to the style." And in addition to the mosquitoes we now have a plague of monstrous horse flies, which drive the dogs crazy.



A VILLAGE GRANDMOTHER



"AS THE SNOW DISAPPEARS THE ACCUMULATED FILTH OF THE WINTER
WAKES TO ODORIFEROUS LIFE"

I have not told the sad, simple story of little Stephen's sickness and death with the purpose of harrowing up the feelings of the reader, but I have told it because it illustrates in several ways the ends that the new mission on the Koyukuk River will serve. I am sure his death was unnecessary—humanly speaking. I am sure that if he had been taken in hand earlier, before the disease got such hold on him, he might have recovered. And I am *not* at all sure that if there had been a trained nurse and proper accommodations and care, even after he came to me, he might not have thrown off the disease. His vitality was wonderful. And the point I want to make is—that I believe that there are many such unnecessary deaths among these people. Infant mortality is especially high. There is one couple in this little village who have lost five children and another who have lost three. Stephen has a little brother living down at Moses's Village—a little chap of five or six, and the prettiest little Indian boy I have ever seen. But the child has a cough that I don't like at all, and I am afraid if he is

neglected (which he will be, of course, among the natives) he will go as Stephen went. I shall ask Miss Carter to try to save little Ben—and I know she will.

But not only by such direct means as these will the mission help, but by gradually teaching greater care of the young and by gradually breaking down the savage indifference and callousness. It takes time to do anything in Alaska. It takes time to accomplish any human training, any improvement in general conditions of life, anywhere. But the mission has come to stay and the years are before it. Give it ten years, give it twenty years, and it will leave its mark broad and deep on these people. It will be difficult work at first, although not such difficult work as other missions in Alaska have had. Fortunately, the language is the middle Yukon tongue, and all the translating work done at Tanana will serve here. Fortunately, also, it is remote from white settlements, although there is frequent contact with the white men who pass up and down the river, and particularly with those who are pros-



THE KOBUK AND HIS FAMILY MOVE OUT OF THE HOUSE AND PITCH THEIR TENT BY THE RIVER SIDE

pecting on the Alatna. These natives have not entirely escaped the contaminating influence which seems always to follow in the white man's train.

And that brings me to the last thing I want to tell about little Stephen. It isn't a pleasant thing, and, I suppose, artistically, it ought to be cut rigorously out, but I am most anxious that the good folk "outside" who support our work should know the real conditions here, and appreciate the hindrances and difficulties we meet.

Stephen had only a little English, but he had more than I thought he had at first. These children are shy about their English until they know you pretty well. He would try very hard to make me understand sometimes and I would try very hard to understand. One day, when I was seeking to find what he would like to eat he kept saying "ca-vlute," and it was quite a while before I "caught on." He was asking for "canned fruit," of which at some time or other he had partaken. But alas! I had none.

The remark to which I want to refer, however, was made later. It was after that surfeit of berries which hastened his

end so greatly. The only thing he wanted to eat was dried apples, and I was afraid, in the condition of his stomach, stewed fruit was bad for him. So I put him off with "by and by." But he wouldn't be put off. "Go ahead," he said. "Not now, Stephen, makum more sick; by and by." "Go ahead," he insisted, "why the h—l don't you go ahead?" Now the boy had no notion what those words meant, not the least. He had heard them, heard them repeatedly, I have no doubt, from white men poling up the river, from white men on steamboats, from white men driving dog teams. And I give this instance of the wholly unconscious use of profane language because it is a mild instance—so mild, that perhaps the editor will let it in. The truth is, the first English these people ever hear, and therefore the first English they ever learn, is profane and blackguard speech. It is pitiful to think that there are people who have never heard of our Lord Jesus Christ as their Saviour and Friend, who are yet familiar with His Name, and themselves use His Name, as a common by-word. There are such people in Alaska. I con-

stantly hear the Sacred Names on the lips of natives who have worked on steamboats, and on speaking to one of them about it, through an interpreter, I found that he did not know what the "Christ," he was uttering so commonly, meant.

Here, then, is one of our great difficulties. These unevangelized people are already profane in speech. The names we shall try to teach them to revere are already their habitual expletives. I am the first missionary who has ever been among them. Some of them have been to Tanana and to Rampart, others have never seen the Yukon River. There are old people here who have never seen the Yukon River. They have their own country and their own river, and the Yukon is 500 miles away by water and 200 by land. Yet though they have never been preached to, they have frequently been sworn at; though they have never been taught to love and fear God, they have already learned to treat Him with contempt. It makes my blood boil sometimes when I think of the gifts the white man has made to the Alaskan Indian.

To my mind the crying need of the day in America is a new movement and a new organization. Amidst all our brotherhoods and societies, I should like to see a new one started that would include Christians of all kinds—all believers in God. There should be a *League of the Sacred Names* that would gather all those who are willing to stand up and protect the names of God from insult and contumely. Surely an order like that would appeal to Roman Catholic and Protestant alike, even, one would think, to Theosophists and Ethical Culturists. There is no denying it, no dodging it, the common American speech, beyond the common speech of any other race, is profane speech; and God-fearing Americans owe it to themselves and to the Almighty to make some movement to do away with the reproach. It will never be done away so long as clergymen and ladies are the only people who resent it, or are supposed to be offended by it.

THREE DALLAS CONGREGATIONS

FOR ten years a few Church people of Mineral Wells, Tex., in the Diocese of Dallas, have been trying to establish a church in their community. A week-night service about ten times a year was all they could hope for from the general missionary. Under the circumstances it is almost wonderful that the mission still exists. For the greater part of these ten years, services have been held in undesirable quarters. At first in rooms over a jail, then in rooms over various stores, a school-room and a pavilion. At last through the kindness of a Churchwoman who has recently come from another city, and whose home is larger than most of the homes in Mineral Wells, a chapel has been fitted up in the basement of her house. Years of work and saving have resulted in the purchase of a \$500 lot, and some day it is hoped a simple building may be erected upon it. When the bishop last visited Mineral Wells he confirmed nine people.



FOR years St. Mary's, Hillsboro, also in the Diocese of Dallas, has been working toward a church. It now has a well-located property and the people hope before long to begin work upon a \$4,000 building. The present congregation has only one Sunday service a month, but it is looking forward to the time when two Sundays may be thus marked by common worship.



FAR off on the frontier of the diocese is the Mission of the Holy Spirit, Graham. After many years' struggle in the face of difficulties, things are going well with the congregation and a simple church is now being erected.



THE CORAL CROSS IN THE GROUNDS OF ST. ANDREW'S PRIORY, HONOLULU

ST. ANDREW'S PRIORY AND THE GIRLS OF THE HAWAIIAN ISLANDS

BY THE RIGHT REVEREND HENRY B. RESTARICK, D.D.

GOOD Queen Emma was largely instrumental in the founding of St. Andrew's Priory School for girls, Honolulu. Repeated requests had been made by King Kamehameha II. to Bishop Kip of California to send a clergyman of the Church to Honolulu. The bishop tried to comply with the request, but failed. In 1860, when Bishop Kip was going to England, Kamehameha requested him to get the Church of England to send a clergyman to Hawaii.

The result of this was that Bishop Staley and his helpers came in 1862. The king and queen were at once most anxious to have schools for girls established by the Church. The society of the Holy Trinity, the Devonport Sisters, as they were commonly called, sent out a company of sisters in 1865. They first founded a school at Lahaina, and in 1867, when the founder of the sisterhood,

Miss Sellon, was in Honolulu, the buildings, a part of those still used, were set apart by Bishop Staley, and a service was held around the cross, built of coral from the reef, which had been erected to mark the day.

Every year a service is held at the cross on Ascension Day in commemoration of the event. Two of the sisters who were present at the founding of the Priory are still living, though they have no connection with the school. They handed it over to Bishop Restarick in 1902, as they were unable by reason of age to carry on the work longer.

For over forty years, then, the Priory has carried on its work, and the old Priory girls, now wives, mothers, teachers and other workers, are all over the islands. No institution in the islands has done more for the Hawaiian women and girls. As one who is familiar with the country reads over the list of former

pupils, he is astonished at the number of well-known Hawaiian women who are old Priory girls. Many of their children and their children's children are in the Priory to-day. There is a deep affection for the school on the part of the Hawaiian people. Even now, Hawaiian women in large numbers, when in trouble, seek the advice and comfort of their old friends, the sisters, who live in a cottage in one corner of the grounds, or of the present principal or matron.

The school has been closely connected with Hawaiian history. Twice queens have sought refuge in the Priory. Queen Emma hid there during the trouble caused by the election of Kalakaua, in 1874. Liliuokalani was sequestered there at one time during her troubles. For years nearly every girl of the rank of high chiefess was educated at the Priory, and at royal funerals of the old Kamehameha line the Priory girls always had a place in the procession.

When Bishop Restarick took charge in 1902, what was needed above everything for the progress of the work was to gain the confidence and kindly regard of those associated with the school, patrons, pupils and attendants. Such customs as had been found helpful were maintained, and while the school in some particulars needed to be Americanized, yet this was done without arousing latent feeling against change.

The old plan was followed of taking very young girls, orphans or half-orphans, into the school. These, of whom there are always quite a number, know no other home until they are ready to go out to earn their living or to be married. No young girl has been refused admittance who was known to need the care and shelter of the Priory. This has been done irrespective of pay. The child has been taken and, if possible, someone has been found to bear the expense. We always have many orphans and half-orphans for whom we receive no pay at all.

Perhaps eighty per cent. of the girls are Hawaiian or part Hawaiian, the rest



SOME OF THE PRIORY GIRLS
Two of the sisters who carried on the school for many years stand at the left with Bishop Restarick



THE BOARDS OF THE BUILDINGS ARE
EATEN BY "BORERS"

*If one strikes an apparently sound board
it is almost certain to show the
condition pictured*

being for the most part white, although
we always have a few Chinese in attend-

ance. Queen Emma in her will provided that the Priory should receive \$600 a year. From the estate of Mrs. Charles R. Bishop the school receives \$300 a year. Recently the Mary Castle Trust has voted to give the school \$300 a year. This gives the Priory twelve scholarships provided in the islands, while five others are provided by individuals and societies at home. One of these is the "Iroquois Fire Memorial Scholarship," given by the Junior Auxiliary branches of Chicago.

There are now 120 girls in the school, of whom some eighty are boarders. This attendance has been larger than that of any girls' school under any mission in the islands, in spite of superior buildings elsewhere. The Priory buildings are in the most wretched condition, and in any other climate would be uninhabitable. They are built of single boards nailed upright to a frame. The boards are so eaten by borers and ants that in many places one can see through them. If you strike a board it is quite likely to give way like paper.

The buildings have been kept clean by whitewash and paint, and the health of



ONE OF THE PRESENT PRIORY SCHOOL ROOMS



ONE OF THE PRESENT GENERATION OF
PRIORY GIRLS. SHE EXPECTS
TO TEACH

the pupils has been remarkably good. Still, rumors have been going round that the condition of the buildings was detrimental to the health of the pupils. This makes the necessity of building at once all the more urgent.

During the earlier years of my episcopate many things required my attention, but as soon as possible I turned my energies to the raising of funds for new buildings for the Priory. The wealth of the islands is largely in the hands of the old Congregational element, and the need was laid before those of missionary descent who live here. They were asked to give if they recognized the good which the Priory has done for the women and girls of the islands. The result is that with what our people have given, the sum of \$16,000 has been contributed here, more perhaps than any missionary district has ever been able to collect for such an object. Then came the gift of

\$10,000 from the Men's Thank-Offering, which rejoiced our hearts.

Plans have been drawn by an architect who knows the situation and the requirements. The buildings, constructed of reinforced concrete, which is the best and cheapest material obtainable here, will cost \$50,000. We must build with durable material, for wood is soon destroyed in this climate.

The school under Miss Abby Marsh has been brought to a state where its work speaks for itself in thoroughness. Our aim is to find what a girl is suited for. One of our four graduates of 1907, a part Hawaiian girl, is taking a course of training in Los Angeles in order to become a nurse. Another of the class, a part Hawaiian, after a year at the Normal School, was one of the eight out of a class of thirty-eight who received a diploma. Another, a white girl, was one of two, out of 128 applicants examined, who received a first-class teacher's certificate. This last one will teach at the Priory. Still another of the class is helping at the school from which she graduated.

The work could not have been carried on if salaries had been paid to teachers such as are paid in other schools of the kind in the islands. The bishop has sought women of missionary spirit, who wished to devote themselves to such work, and has been fortunate in obtaining missionary-hearted helpers.

The work in Honolulu is far wider in its scope than the islands. It reaches out in all directions. One of our Chinese Priory girls, a graduate of the Philadelphia Training School, has just gone to Hankow to work under Bishop Roots, because he says: "We have no Chinese women such as you have. We must have one or more." Honolulu is to be made the Gibraltar of the Pacific and it should be a strong place in the Kingdom of God. People come and go from east, west, north and south. Many by what they see here of the effect of missions are changed from semi-hostility, or are roused from apathy. It is all important



THREE PRIORY GRADUATES NOW TEACHING IN THE SCHOOL

to raise up women of a high standard in this place, where men often think that a woman of a color not his own is the unquestioned prey of his unrestrained desires. No one who is not familiar with Hawaii can have any idea of the need of such a school as the Priory. No one in the States can imagine what the gentle, lovable girls of Hawaii have had to face, or the moral ideas which prevailed and which to a certain degree prevail now.

Nor can they imagine what the Priory has done and is doing for the protection of girls, for the raising of the standard of womanhood, in inculcating ideas of purity and in sending forth young women with good habits, good principles and a formed character. If American Church women knew what the bishop knows, they would all give toward the building of the Priory, and the \$24,000 still needed would be quickly provided.



THE ARCHITECT'S DESIGN FOR THE NEW PRIORY SCHOOL FOR THE BUILDING OF WHICH BISHOP RESTARICK ASKS HELP

NEWS AND NOTES FROM FAR AND NEAR

More earnest prayer for the Church's mission is needed. Why not have it?

AT the services in St. Barnabas's Church, Chicago, on September 20th, the rector spoke of the widespread practice of noonday prayer for missions and asked his people to join with others in thus marking the noon hour. After the service forty people asked for noonday prayer cards. Clergy who desire to lay the matter before their own congregations can obtain copies of this card without cost by asking for No. 945.

Writing from Fort Yukon, August 17th, Archdeacon Stuck says:

HERE is the briefest of brief notes, for I have no time at all. We are making our way steadily down the river, stopping here and there all the way along, baptizing babies, holding services, carrying mail to the woodchoppers and campers whom we pass, and losing time with every stop. I should have started just a month earlier. The journey up the Koyukuk is going to be very late. Already the nights are very chilly and there are several hours of darkness in the evening.

South Dakota has had several additions to its staff during the past year. One of the newcomers writes:

ALL have found abundance of opportunity for telling work. All have received a cordial welcome from the bishops, clergy and people. They all feel, no doubt, as does one, who speaking to this writer recently of the crying need of more men to carry on the work already begun as well as to carry the Church into many towns, which for lack of them it has been unable to enter, said: "I wish I could be seven clergymen instead of one, or could do seven times as much work as I am now doing." If all of our new men could increase their capacity for labor seven-fold, then there would be a chance for the Church to

meet in a more accurate measure the opportunities presented to her in this great and growing state. The spiritual progress of the state must keep pace with its remarkable material development.

The rector of a Long Island country parish writes:

OUR offering on August 2d was for the work of the Board of Missions. As all the envelopes sent out have not yet been returned, I will wait another week and give the "wet Sunday people" a chance. So far our offering amounts to \$206.62. This is the largest offering ever given by the congregation for any purpose. This offering should be credited on the apportionment of the congregation for the next fiscal year, September 1st, 1908, to September 1st, 1909. We have already given the apportionment for the year ending September 1st, 1908.

St. Luke's Hospital, Shanghai, needs enlargement. Dr. Boone puts the case thus:

WE are in sad need of a new building as we are overcrowded in our hospital. The old houses on the lot we hope to build on are in a dangerous state. The roof of one fell in yesterday. It will cost much to repair them. We should do better to pull them down and begin to erect our new building. The Board granted us the permission to build when I was home, and to raise \$15,000. We still need \$10,500 of that amount before we can build. Do please help us to get the money.

I have been urging the public, both in Chinese and English newspapers, to start an insane asylum here. These unfortunates are kept in cages, or with a ring round the neck, chained to a tree in some courtyard. Treated as wild beasts they do not recover, often die of hardship. The Chinese are responding to my appeal. I may get a temple and

grounds set apart for the proper treatment of the insane. It should pay all its running expenses and be a great blessing to many who could be cured.



Oregon is a state of many achievements, but also of many prospects. Bishop Scadding says:

ALTHOUGH called a "diocese," Oregon is practically nothing more than a vast missionary district, and is both under-manned and under-equipped for the problems before the Church. Thousands of home-seekers are settling in southern Oregon and in the coast counties. Something must be done for their spiritual needs. With clergy associated together to meet these conditions, the prospect for the Church's growth is most encouraging.

The Associate Mission method is the same principle which underlies "College Settlements," "Neighborhood Guilds," clergy houses for curates in city parishes, etc. It means maximum endeavor at minimum expense. This plan looks to the speedy establishment of self-supporting churches where such are possible.

Missions of this kind are necessarily temporary, and when they have brought the individual missions to a point where they need the undivided labors of one man the Associate Mission will have served its purpose, and have survived its necessity and usefulness, and, like a flying squadron, the company of prophets can be placed elsewhere.



After a year's experience at Valdez, the Rev. E. P. Newton, who went to Alaska, from Calvary Parish, New York, says:

MANY people in the states think of Alaska as the abode of a mere handful of white folk, but in fact the communities are quite good size, and the people are fine folk from all the states and from the old world. If a priest has a keen interest in and love for his fellow-men and has any gift at "mixing" with all sorts and conditions this Alaskan work might prove to be to him the most interesting and fruitful of good

of his entire ministry. This part of Alaska does not bristle with difficulties and hardships, but has its large share of comfort and pleasures. I wish earnest and continued intercession may be made by those devoted to the missionary work of the Church, that God may move the heart of a priest to offer himself for the work at Cordova and Katalla.

When you know of someone who would like to give an altar as a memorial, will you remember that I want two—one for Cordova, one for Katalla. At Katalla we shall use a vacant store for the present, and I hope build next summer. An altar will make the place proper, and I hope Bishop Rowe may get in there in December or January for confirmation and I want it then.

The altar for Cordova has already been given. If any reader of *THE SPIRIT OF MISSIONS* would like to give the Katalla altar, the editor will supply particulars. The cost would be about \$40:



THE PRAYER BOOK IN JAPANESE

"CAN you furnish, or tell me where I can procure," wrote a Philadelphia layman some months ago, "a prayer book in Japanese? I am very anxious to obtain one for my servant, who wishes to attend the Church services."

Unfortunately, there was not on hand at the Church Missions House at the time, a spare copy of the prayer book in Japanese. A letter, however, to one of the members of the staff in Tokyo was answered by a small package of prayer books and two hymnals. After the needs of this particular Japanese have been supplied there still remain a few of the books. One edition of the prayer book sells for fifty cents; one edition for ninety cents. If there are any other readers of *THE SPIRIT OF MISSIONS* who would like to procure a copy, their orders may be sent to the Corresponding Secretary, 281 Fourth Avenue, New York.



A JUNK GOING UP THROUGH THE RAPIDS OF THE YANGTZE GORGES ABOVE ICHANG.
THE TOWING ROPE IS BEING PAID OUT TO MEN ON THE BANK WHO WILL
PULL THE BOAT THROUGH THE STRONG CURRENT

THE CHURCH AT WORK IN THE HEART OF CHINA

BY THE REVEREND PERCY R. STOCKMAN

JOHAN CHINAMAN is hard to fool. He says: "No wantee their joss pigeon. I no wantee go 'Melican top-side; they say come 'Melican land no can do."

This was said to us by way of encouragement by an up-river steamboat captain on the Yangtze. But God's workings among the people of the plains are not to be interpreted from the viewpoint of the captain's cabin on a Yangtze boat.

Here are two little boys who are walking with their father along the much-travelled road from Sznan to Ichang in Hupeh Province, West Central China. One of the brothers is seven and the other eight, according to Chinese reckoning, but the elder is probably less than seven years old as we would count. They are bound on a strange undertaking, indeed they do not know what is before them. Their father, who has been

a fortune teller and a Taoist priest of sorts, has brought them this way, a four days' journey, to place them in one of our mission schools. We had been told of their coming by Mr. Yang and his companion, who had but lately returned from the same region. Mr. Huntington and Mr. Tseng, the native priest, had sent these two men out, about the middle of March, to sell books and preach and so carry the doctrine into the country across the river southwest of Ichang. They were gone eighty days and reported remarkable experiences. In one place a small district official had assembled all the people together by ringing a gong, and they preached to the crowd for three hours. The father of the two little boys was among the converts of these two earnest men.

In signifying his willingness to discontinue his fortune-telling and other priestly practices, this man gave up the

little source of income he possessed. And his family was, as all in China seem to be, a large one. When he heard of Mr. Huntington's trade school for poor boys, chiefly orphans picked up off the street, he expressed the desire to place his boys in the school. He was encouraged to come and see Mr. Huntington, who in opening the "Youth-Loving School" as the Chinese call this branch of the mission, had gained much reputation for good works, not only for himself, but for the Church, both among the Christians and the gentry and people of Ichang. When they came the boys were admitted to the school, and after one awful night of wailing they seemed to feel quite at home and have been bright and smiling ever since.

I am beginning my story with that of these boys because they are the first fruits, as it were, of the new work which is opening to the mission, for which those of the Ichang station must be chiefly responsible. Only a few Roman

Catholics are in the whole district traversed by these little boys in their journey to Ichang. This region is left to our force to evangelize and educate.

When my wife and I reached Ichang early last March, we were just as new to it all as the small boys from Sznan way. Over 9,000 miles from home, in a land where the fact of being a stranger becomes very real because one is so completely out of it all, rubbing shoulders with those he cannot talk to, anxious to serve but tied and bound by lack of language, it is difficult to throw off a sense of being unsettled and useless. And not only among the Chinese, but with the foreigners as well, who, having been a longer time in the field, seem to move in a strange and unattainable atmosphere, it is some time before one feels at home.

In coming to Ichang we were fortunate in finding a household long established on a home-like basis. Mr. Hunt-



A CROWD OF ICHANG PEOPLE AND COUNTRYMEN GATHERED TO WATCH THE BOAT RACES ON THE OCCASION OF THE DRAGON-BOAT FESTIVAL. THE PATH ALONG THE CLIFF IS THAT USED BY "TRACKERS," THE MEN WHO PULL THE HEAVY JUNKS UP-STREAM AGAINST THE CURRENT



A BUSINESS STREET IN ICHANG

ington and his aunt, Miss Huntington, have labored for seven years, mostly alone, to build up the work of the station and to make the large compound house comfortable and its surroundings attractive. I cannot in detail speak of things outside the work itself. However, those who may ere long see in this work God's place for them, and all who are interested in the Ichang station, should know that Ichang is one of the most beautifully surrounded river ports in China, the hills on north and west rising magnificently; that our mission compound with its house is comfortable and pleasant; and that the living, while not so good as at some of the larger ports where ice and other luxuries can be had, yet is much better than one pictures one thousand miles inland in China.

In the work that we found; religious, educational and social, we were impressed by its proportions, the evidences of its vitality and value, and the good spirit prevailing throughout the church and the schools.

When we first went to the church we

thought the mile walk seemed a long one, for we went through so many strange scenes. Before reaching the nearest city gate we passed several shops and residences and a government lottery establishment, and skirted an alley given over to opium dens. The number of beggars was heart-rending and their pitiful condition most distressing. Within the gate the streets were closely crowded, and the eating shops which open to the street were all full, the men stopping to look at us. Barber shops, where not only the head is shaved and hair braided, but ear and nose cleaning and massage are done in public, were frequent. On either side were fortune-tellers and vendors of various wares, for some of which, especially eggs, the buyer and seller were gambling. Filth was everywhere on this native city street. The high-class lady in her sedan chair wears a bracelet made of scented wood to avoid the odors. The children played unconscious of the dirt, and called after the foreigner strange childish phrases or vicious words. In one house Buddhist priests made weird

These figures summarize the work of the Church and schools and amongst the women :

THE CHURCH.		SCHOOLS.	PUPILS.	BUILDINGS.
Active members.....	122	Primary and Middle....	107	4
Communicants.....	80	Trade.....	47	3
Catechumens.....	67	Girls' Primary.....	28	1 room.
Inquirers.....	50	Night.....	20	1 room.
		Hsi Ba Primary.....	25	1 room.

The women's industrial work includes two branches, of which the "blue thread" work employs about forty women, and the lace and crochet workers number twenty-three.

incantations with clanging of cymbals at a funeral service, and in the streets nearby a poor woman was burning some prayer sheets of paper to drive the evil spirits out of her little granddaughter who had been born without eyelashes, a sure indication that a devil possessed her.

The church in Ichang is near the centre of the city, north and south, the house in the rear opening out upon the west wall. There is a seating capacity of about 300, which it is hoped to increase very soon. The average attendance since we have been here has been about 250, including most of the school children. The women and girls sit on one side, and the men and school boys on the other, the trade school filling the gallery. Sunday-school is held in the afternoon, the record attendance being 175. In front of the church is the men's guest room which is also used for a night school—classes in religious instruction, Chinese, English, and arithmetic being held. At one side of the church is the women's guest room and a preaching hall, where, five afternoons in the week, Mr. Tseng and the catechist, Mr. Bao, preach and expound "the doctrine." Mr. Tseng's present house is in the rear of the church, a lower room being used for a girls' primary school, which is taught by a native woman. Thirty little girls with no better opportunity than this cry out in mute appeal for women workers from America.

The schools are the largest work, pro-

portionately. There are six of them, including the girls and night schools at the church, a boys' primary school in Hsi Ba, an island town just beyond



THE ICHANG CHURCH

Ichang, and the primary and middle and trades schools, which are on the big compound.

The present compound outside the city wall is over three acres in size and is divided into two parts, the newer being used by the trade school, and the other, which is larger, including the primary

built up, and has direct oversight of these women; others, who do the unique "blue-thread" work being under the supervision of the younger Bible-women.

All this work has grown chiefly under the hand of Mr. Huntington, who came to Ichang seven years ago. At present the work of the station employs twenty-



TWO TEMPLE DEITIES OF WESTERN CHINA

and middle schools, bookstore, and house for foreigners. In the schools 150 boys are taught, over eighty of whom are boarders.

Every Friday morning the west porch of our house is thronged with the women and girls who come to receive patterns and thread for the lace and crochet work. Mrs. Stockman has taken charge of this important work which Miss Huntington

one native assistants, including one priest, and one catechist, five teachers of trades and eight other teachers, two Bible-women and two untrained catechists, and a bookstore keeper.

The evident vitality and value of the work is shown not only by its comprehensiveness, but more especially by the results attained. The Easter class of candidates for baptism included two

women, five men, and a baby, one of the men being old Mr. Tseo from Szchuan, the province beyond ours, who showed a knowledge of the Bible and an earnestness which made one wish that he lived nearer to do active work in the church. At the same time the class of catechumens included three women, five

Church's work here. Twenty-five of the boys have formed an evangelistic band, undertaking to sell religious books and tracts on the streets, and singing and preaching in public places. These and other like evidences attest the value of the spiritual work which is done.

The value of the educational work is



THE REVEREND T. F. TSENG, NATIVE PRIEST IN ICHANG,
AND HIS FAMILY

men, six boys of the middle school and eleven of the trade school. Baptism and admission to the catechumenate are held three or four times a year.

Three boys of the middle school are purposing to study for the ministry. The zeal of the untrained catechists is shown by their recent expedition to Sznan, and both are products of the

perhaps best indicated by the recent return to the school as teachers of two former pupils who had taken courses in Boone College, Wuchang. Most of the other teachers received their training in a normal school formerly conducted by Mr. Huntington, but now removed to Hankow.

The trade school so far aids in its



THE REVEREND D. T. HUNTINGTON AND SOME OF THE
MEN HE FORMERLY TRAINED AS SCHOOL TEACHERS

own support that the products of the various shops are either used by the boys or sold for their corporate benefit. The carpenter shop does repairing and makes tables and chairs; the shoemaking trade keeps the boys well shod, and the tailoring department keeps them in clothing; the gardening squad makes the earth contribute to the school table; those of the brass shop turn out hinges and like useful pieces; the apprentices in barbering assist in shaving every boy who comes to the school, most of whom

have some scalp disease; and those who are learning cooking of the various compound cooks take the place of better paid assistants and act as store and errand boys as well.

The teacher of shoemaking has been a Christian only a few years. By working over his Bible he has learned to read and in all his off time he goes on the street to sell books about the faith which has given him power.

With all this educational work, a mere statement of which must hint at its pos-

Proposed Expenditure for the work at Ichang

Land and erection of women's residence and other buildings for work among girls and women.....	\$8,000 00
Compound improvements and additions and new buildings for the Middle School.....	10,000 00
New compound, buildings and equipment for Trade School.....	15,000 00
New residence for Chinese clergyman on recently purchased property and improvement of old house for girls' school.....	1,500 00
Improvements to the Hsi Ba school and purchase of building.....	1,000 00
To be invested in the new work opening in the west.....	10,000 00
	<hr/>
	\$45,500 00



"THIRTY LITTLE GIRLS IN SCHOOL CRY OUT IN MUTE APPEAL FOR WOMEN WORKERS FROM AMERICA"

sibilities, it seems as though Mr. Huntington's search for two trained men, one to take charge of the middle and primary schools, and the other to manage the trade school, must be successful.

Little has been said about work for girls and women. That is perhaps the neediest field at Ichang, and for it we are hoping that Mr. Huntington will find two capable women who will make it their life interest. The necessity of the development of this work was brought home very pertinently when it was learned that of three boys who hope to study for the ministry and who were all betrothed not one of the future wives was being in any way educated.

Land must be secured and a house built for the two workers needed to supervise this; the boarding school must

be enlarged and additions made to our present compound; the trade school should be on a larger compound all its own, with opportunity for training in farming. Mr. Tseng is soon to be more worthily housed and the girls' primary school and the Hsi Ba school must be improved. Besides all this the new work is calling for an investment which made now will produce fruit many times its value.

God's Spirit is working among the people of the plains to lead them out of darkness into light, and we earnestly believe that the same Holy Spirit is capable of bringing to the work which is before the Ichang station the four new workers and the \$45,000 it so sorely needs.

Mr. and Mrs. Stockman joined the staff in the District of Hankow last March and were at once assigned to Ichang. Within four months of their arrival the Rev. D. T. Huntington and Miss Huntington left for their furlough after seven years of service. Earnest intercession is asked that Mr. and Mrs. Stockman may be helped to discharge the many difficult and unfamiliar duties of the post. Mr. Huntington is now in this country. Appointments for him to preach and speak may be made through the Corresponding Secretary, 281 Fourth Avenue, New York.



SOME OF THE PEOPLE AND INCIDENTS OF THE CONVOCAION OF THE INDIAN
CONGREGATIONS IN SOUTH DAKOTA, PINE RIDGE, AUGUST, 1908

- 1 A column of the men marching to the open-air church for the first service
- 2 Some of the women and children going to church
- 3 Some of the American and Indian clergy
- 4 Bishop Hare, who has spent thirty-five years among the Sioux Indians
- 5 A group of lay helpers
- 6 Some of the Pine Ridge delegation
- 7 Smoking the pipe of peace between services

BISHOP HARE AND THE CHRISTIAN INDIANS OF SOUTH DAKOTA

Some time ago an article, describing one of the annual convocations of the Christian Indians of South Dakota, appeared in *THE SPIRIT OF MISSIONS*. It has been republished in leaflet form and will be sent to any address on receipt of a two-cent stamp. Ask for Leaflet No. 611. We are privileged to print here the address delivered by Bishop Hare to the Indians at the Convocation held on the Pine Ridge Agency in August. The address was stenographically reported and has not been revised by the bishop.

ST. PAUL often wrote letters to the Christian people whom he knew in different cities, and sometimes he began his letters with the words: "I thank my God whenever I think of you." Those are the words I want to say to you, my dear friends, in this convocation this afternoon.

First, I want to say those words to the priests, deacons, catechists and helpers—all the good men who have labored with me, some a few years, some many years, in this work of the Gospel. My dear friends, I thank my God whenever I think of you.

Next, I want to say those words to all the men and women and the boys and girls, even, who are gathered together in this great assembly here. Ninety congregations are represented here, and I say to all the men and women, boys and girls, I thank my God whenever I think of you.

I am especially thankful this day, my friends, because last May I was seventy years of age—thirty-five years and thirty-five years more make seventy years. The first thirty-five years of my life I lived upon the seaside near Philadelphia and New York. The second thirty-five years of my life I have lived here among your good people. I think of the first visit I made out here to this Pine Ridge country, thirty-four years ago. It was a very long journey from where I lived on the Missouri River—twelve days and twelve nights. For eight days and eight nights I saw no human face but my driver's, and never saw a house where people dwelt. I think of all the years since

then, I think of hard times and good times among the Dakotas. I thank my God whenever I think of these thirty-five years—I thank my God.

I thank my God for another reason, my dear friends. I am thinking to-day of Cleveland.* He worked bravely and patiently and well for many years among the people, and then his health began to give way, and at last he had to give up his work and go over to the sea on the Westward, and you will be glad to know that he is better. I thank my Lord when I think of him. I hope the men and women of this convocation will send him a message.

Now, I have been speaking about those who are still living. I thank my God next, my dear friends, for all good men and women living here on earth no longer. One of the first Santees I met thirty-five years ago was a tall, straight young man, of fine face, good smile, and very loud singing voice—George Red Owl—they called him George Dowana, or George the Singer. First he was a catechist, and then, after fifteen or twenty years, he became a deacon. I sent him up to work under Mr. Ashley. He was always a faithful man; he was a happy Christian; he was always a singing Christian. Last spring he died. Now, my dear friends, I want all our Dakota Christians to be singing Christians. Sing in your hearts with your mouth shut when you don't like to sing aloud. You old people, men and women, who can't read books, sing in your

* The Rev. W. J. Cleveland, for many years clergyman in charge of the Pine Ridge Mission.

hearts. You mothers, sing your babies to sleep in the evening. You young people, come back from school, join with us—sing, sing, sing always.

Now, my friends, I want to speak about another word of St. Paul. He once wrote to some Christian people: "I am absent from you in body, and I rejoice when I see your good order." Perhaps you have sometimes seen a great number of soldiers all marching. That is called good order. When I look out upon this great convocation and see all these women and all these men in regular lines, that's good order.

When I saw the different camps send their delegations to this booth this morning, I thought, that is good order. And when the procession moved from the chapel there, first the helpers, then the catechists, then the deacons, then the priests, then the bishop, I thought, that is good order. And when I hear that the Dakotas, when Sunday comes, remember the holy day and go to church, I call that good order. And when the women have their meetings at convocation and present their offerings with their papers made out in due form, I say: "That's good order." St. Paul says, "I like to see good order." I am like St. Paul, I like to see good order, and I praise the Dakotas for their love of good order. When I came out among them as the missionary bishop and said, "Are there any people who will follow me step by step under my leadership?" some of them heard and began to follow me, and I had no difficulty in mapping out and dividing up the field and putting Mr. Cleveland in one place and Mr. Burt in another and Mr. Swift (some of you remember him) in another, and Mr. Robinson in another place. The Dakotas have good order.

Now, I want to speak of some things in which I want better order. You know we have a paper divided into columns and one column is headed, "How many communicants have you in your church?" and the next column asks the question,

"How many stay away from the Holy Communion?" When all the persons who have been confirmed and are communicants come regularly to the Holy Communion and kneel in their places, that's good order. But when a great many stay away and leave vacant places, that's bad order. I am very sorry to say we have a great deal of bad order now; when I read over the list of people who don't come to the Holy Communion, my heart is very sad. I want to say to anybody who stays away from the Communion, man or woman, boy or girl, you are not right with God. Tell that, my friends, all over the country—the bishop says that those who neglect the Communion ought to be afraid to lay their heads upon their pillows at night. Somehow or other you are wrong, my friends, who keep from Communion. "Yes," you will say, "we are wrong, and that is the reason we stay away." Then, my friends, I say, get right as soon as you can. Repent, amend. Tell this out among your people, my friends; I want before I pass away to have a better record.

Now, I pass to another thing in which I don't think we have much good order. I speak about the offerings now. In some respects we have very good order. I have just spoken about the women doing their business of this kind with such good order. Now I want to speak to my friends the men. My brother men are in very bad order. It is a good thing to have a woman nurse you when you are a baby, but it is not a good thing to have a woman nurse you when you are grown up. You would all be shocked if the women should undertake to sing you to sleep with a lullaby; but that is what you are doing. The women's offerings run up to \$3,000 perhaps, the men's offerings amount to \$500 perhaps. The men seem to me to be saying to the women, "Take care of us. Nurse us. Nurse us." Perhaps you will say, "Our women do so well we don't want to take it out of their hands." But, if you do well, they will do better. A man said to me the other



SCENES AT THE PINE RIDGE CONVOCATION

- 1 The Rev. Mr. Roberts and some of the Indian deacons
- 2 A group of Indian catechists
- 3 The Rev. Amos Ross of Pine Ridge, the Indian host of the Convocation, and his family
- 4 The Rev. Baptiste P. Lambert, Indian priest, and an Indian deacon
- 5 Bishop Hare and some of his helpers in the Indian field

day: "Oh, well, the women get the money from the men." I asked one of the priests, "Is that so among your people?" and he straightened himself up and said: "No, it isn't so, my women earn the money. They make moccasins and all sorts of things and sell them. They make up clothing and send a peddler around, and so make money."

Now, my dear friends, the men, you have too long leaned upon the women. I want to see better order, men, before I pass away. My friend, Dean Ashley, has

very kindly printed a list of all the collections that ought to be taken during the year. Among the white people, one of these papers is in every vestry room and every minister has it in his own study. I want to see it stuck up in every little chapel among the Dakotas. I want the helpers, catechists, deacons, to know all about it and to have it before their eyes. I think sometimes the trouble is not so much with the men, that is, with the people generally, as with the catechists, the deacons and priests, per-

haps. I think if the catechists and deacons and priests would go out among the men and say: "Here, we want your help. Give me a dollar. Give me \$5. Give me \$10. You have just sold some cattle; we want your help." They would say, "Why, yes, we will help you."

Now, my friends, what is the way of good order in this matter of the collection of offerings? I am talking to you men and a little bit to the women. I know the men are ready in their hearts. I will tell you how I do among the white people. I wrote some time ago to the treasurer in the town of Flandreau. "Send me, I said, a piece of paper as subscribers toward the Church," and he sent me the list, the name of one man who gave \$100 every year; the name of a woman, a teacher in the public schools, who gave \$1 each month; the name of a widow, \$2 each month; the name of a little girl five cents a week; in all, twenty-five or thirty names. Why should not we do something like that among the Dakotas? I have had blanks prepared like this (showing blank). You see here the sentences of Scripture in Dakota and English, and then are these words: "The Dakotas have more cash at the present day than they used to have. Money comes to them from the sale of inherited lands." And the Dakotas love to support the Church.

I want the men and women to put their names down one after another. Let each one say: "I promise to give each week, each month, so much to the support of the Church." Now my friends think of these things. You Dakotas do a great many things very well.



WANTED—BICYCLES

HAS any reader of THE SPIRIT OF MISSIONS a good bicycle ready for service which could be used by one of our missionaries in Porto Rico? "My missionary parish," he says, "is thirty miles long. I reside in the midst of it and am compelled to use the street cars each day. The car line is poorly man-

aged and a large amount of time is wasted at the switches. I cannot afford a horse and buggy. A good bicycle would be a great help."

Recently a few laymen in Chicago gave most of the money needed to equip a young Nevada missionary with a motor cycle. His "radius of action" has been increased and the expense of travel has been reduced. The Editor knows where another motor cycle could be used to good advantage in one of the western districts.



MR. OCTAVIO DE S. BRAGA

A BRAZILIAN LAYMAN

THE Church in Brazil has lost one of its young recruits for the native ministry. Octavio De Souza Braga had been a student at the theological seminary in Rio Grande do Sul for a little more than two years when he was called to his rest. His Christian faith and fervor and fidelity marked him as a rare character. Confirmed in 1900 in Pelotas, he soon began his active work for the Master, teaching in the Sunday-school, founding the *Milicia Christiana*, a Church society of young men, of which he was the president, and serving on the vestry, showing great diligence, intelligence and capacity.

THE MEETING OF THE BOARD OF MISSIONS

SEPTEMBER 15, 1908

THE Board of Missions met at the Church Missions House on September 15th. The following members were present:

The Bishops of Pennsylvania, West Virginia, Rhode Island, Indianapolis, Long Island and New York; the Rev. Drs. Eccleston, Anstice, Perry, Storrs and Smith; Messrs. Low, Thomas, Mansfield and Admiral Mahan and Messrs. Butler, King, Morris and Pruyn. The Bishops of Alaska, Porto Rico, Cuba and Utah, honorary members, were also present. The Bishop of West Virginia was called to the chair.

Announcement was made of the death of the Right Rev. Dr. Henry Codman Potter, Bishop of New York, whereupon the chairman bade the Board to prayer.

The Treasurer addressed the Board on the subject of the closing year's finances. He said that the books, at the special request of several, were kept open until the twelfth instant. Contributions from all sources, applicable upon appropriations, amounted to about \$985,000, or \$38,000 more than last year, and the appropriations being very much larger the total deficiency, as nearly as could be calculated at the present moment, was about \$51,000. This would have been much more except that about \$142,000 of legacies were available for use. It will therefore be seen that the gifts of the living Church this year have not met the appropriations by \$192,000, although the showing is better than the Treasurer had anticipated. He continued: "It is with a feeling of regret that I am obliged to report another deficit and I feel in duty bound to say to the Board that while the financial outlook for the coming year is somewhat more reassuring than it was last year at this time, yet I am thoroughly satisfied that we

shall have to use the greatest care and economy and should not increase the obligations which we have assumed, at least for the coming year."

The reports were referred back to the Treasurer for completion and ordered to be made a part of the record of the meeting, and it was resolved that the Treasurer's letter and reports be printed as a leaflet.

Upon invitation of the council of the Eighth Missionary Department, held in Portland, Ore., May 21st and 22d, it was resolved to appoint a commission consisting of one bishop, one priest and one layman to attend the next meeting to be held in Spokane, beginning April 28th, 1909. The membership of the commission will be determined later.

The Rev. Mr. Hoare found that the amount needed for the rebuilding at Tanana after the fire, on account of advanced prices and freight, would be greater than had been anticipated, and that at least \$1,500 more will be required. The Rev. C. E. Betticher, Jr., wrote from Fairbanks of the great need of another man, as it is simply impossible to keep up the pace much longer. The work along the Tanana River is developing with great strides, and scarcely a day passes that he is not given fresh evidence that an unmarried man is wanted who has no other ties. When the mission was established the Tanana River was unknown except in a general way and what little work was done could easily be accomplished. To-day the missionaries know the river well; three active missions have been inaugurated, with plans for as many more. They have now over 200 native communicants in the Tanana Valley, with a corresponding increase at Tanana. Bishop Rowe is very anxious to find a clergyman for Nome.

Many of the home bishops communicated with the Board with regard to appointments, stations and stipends.

Under the Woman's Auxiliary United Offering the following appointments were made: At the request of the Bishop of Arkansas, Miss Elizabeth Page as teacher and Miss Celia I. Rector to fill a vacancy; at the request of the Bishop of Asheville, Deaconess Eva N. Crump in the room of Miss Clementine Rowe, resigned; at the request of the Bishop of Atlanta, Miss Emily C. Hale as teacher; at the request of the Bishop of Fond du Lac, Sisters Lillian and Amelia, to fill vacancies in the work among the Indians; at the request of the Bishop of Lexington, Mrs. Charles E. Crusoe, as matron of St. John's Academy, Corbin, to fill a vacancy; at the request of the Bishop of Nevada, Miss Marion Taylor; at the request of the Bishop of Springfield, Miss Lusby, in the room of Deaconess Sloan, resigned as missionary worker at Thayer; at the request of the Bishop of Tennessee, Miss H. V. Johnson, as matron of St. Mary the Virgin Industrial School, Nashville.

Bishop Van Buren reported a recent gift from Mrs. Emma Taylor, Watertown, N. Y., which would enable them, with what they had on hand, to build the second story of the hospital at Ponce. He will need \$2,000 or \$3,000 more to furnish and equip it.

The Bishop of Honolulu reported that they are now erecting the cathedral parish house, a parish house at Lahaina, a church house at Hilo, a rectory at Wailuku and a new priory building. The Rev. Mr. Potwine says that the next thing to be done is to erect a suitable house for the bishop; that the bishop himself has given attention to everything else except his own comfort. When the American Church took possession six years ago the property of the missionary district was estimated in value as \$101,000. They have since added \$208,000 worth.

The Bishop of The Philippines fav-

ored the Board with a copy of his letter of declination of his second election to be Bishop of Washington, and said that he had so far recovered his health that he is purposing to sail by the *Empress of Japan* from Vancouver on October 7th; the physicians in Boston having expressed their opinion that he can return to Manila with impunity.

The Presiding Bishop and the Bishop of Shanghai each submitted a copy of the agreement with the authorities of the English Church with reference to episcopal jurisdiction in the Empire of China. Bishop Tuttle says he is assured by both Bishops Graves and Roots that the instrument is agreeable to them and will suffice to bring to a happy termination the questions and discussions on the subject for many years. Bishop Graves says: "So far as I can see every point we ever claimed has been granted and the matter may be considered as finally disposed of." This agreement has already been published to the Church. At the June meeting contributions were asked for installing electricity for lighting purposes in St. John's University and other buildings on the compound. The amount was contributed in full and the money put within the power of the Rev. Dr. Pott in August. Mann Hall, the new building, is in the process of erection. Dr. Pott writes that we need very badly to acquire the part of the Chinese village which is in front of the new building. The cost will be \$3,000. Dr. Pott has been chosen as the president of the Council of Advice of the Shanghai District, in the room of Archdeacon Thomson, now in this country. St. Luke's Hospital needs a new building very badly, at a cost of \$10,500 additional to what they have. Dr. Boone writes asking help to get the money.

There is an urgent request from Hankow for the appointment of another physician for Anking, to work with Dr. Taylor, Dr. Woodward having come to this country to finish his theological studies. Writing of the somewhat similar ques-

tion of episcopal jurisdiction, the Bishop of Tokyo says: "The question of the Japanese episcopate is settled so far as the archbishop and the committee of American bishops can settle it. The terms agreed upon will be eminently satisfactory to the Japanese Church. All that we want now is the approval of the American House of Bishops." The work at St. Luke's Hospital, Tokyo, has grown exceedingly. Dr. Teusler says the bishop has for some time advocated his having an associate and all the members of the Council of Advice have urged this for over a year. He thinks it important that a man should be there by January 1st, as he himself will be obliged to leave for vacation next spring. The private surgical practice is quite large. They are adding to the hospital at a cost of about \$5,000, and also an annex to the nurses' home.

Upon representation from the field \$800 was appropriated for evangelistic work at country stations.

Bishop Ferguson wrote that in his visit during the summer to the three southerly counties of the republic he baptized twenty-seven persons, eleven of whom were adults, confirmed 107 and advanced a native deacon to the priesthood. The Board was informed that Miss Emily de W. Seaman, of Fishkill-on-Hudson, was going to Cape Mount, "privately, not under the Board," for a year to enable Miss Ridgely to take a vacation. Thereupon the Board arranged for Miss Protheroe, whose appointment had already been made as an assistant to Miss Ridgely, to accompany Miss Seaman. The Rev. James S. Smith wrote concerning the new church edifice in course of erection at Lower Buchanan. When finished it is to be the best and largest church in the country. The congregation is trying to build it without outside aid. So far the Woman's Auxiliary has contributed \$200 and the Sunday-school \$300, besides putting the teacher's house in thorough repair, and the Rev. Joshua R. Davis, of Tobaccon-

nee, reports that the work he is carrying on is the only effort in Grand Bassa County directly among the heathen. They have built a school-house and are trying to put up a small church. In the orphan asylum at Cape Palmas there are eighty-three pupils of aboriginal parentage and six Liberian girls, besides fourteen day scholars.

Letters were at hand from Bishop Holly, telling of the disastrous incendiary fire in which our church and that of the Wesleyans were consumed, besides the school-house and the contents of both buildings. There was no insurance, as it cannot be obtained on account of the inefficient fire department. They need at least \$15,000 to rebuild the church. The country Church people have already with great self-denial erected six chapels and can hardly be called upon in their poverty to help the city, but the congregation of the Holy Trinity is disposed to do all that it possibly can. Our missionary, the Rev. Pierre E. Jones, lost his home and all his effects.

The Bishop of Mexico informed the Board that the Rev. H. G. Limric had been appointed archdeacon for the native work.

A MISSION CALENDAR FOR 1909

THE alumni of one of the Mission Study classes in the Diocese of Pennsylvania are to issue a missionary calendar for 1909. In addition to giving brief accounts of work in all parts of the field, there will be an appropriate text and a prayer-thought for each day in the year. The calendar will cost fifty cents, and orders may be sent to Mrs. M. W. Stroud, Villanova, Pa. It is not expected that at the low price fixed there will be any margin of profit, but if the calendar should have a sufficiently wide circulation, any money earned will be used toward helping to support a native clergyman in one of the China districts.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Alaska

BISHOP ROWE, upon his return from England, arrived at New York by the steamer *Cretic* on September 11th and left on the 29th for his home at Sitka.

At the request of the Bishop of Alaska Mr. George Brooks Burgess, of Dallas, Tex., was appointed as missionary at Eagle by the Board of Missions on September 15th. Mr. Boulter retired June 30th.

THE REV. JOHN W. CHAPMAN, who, with his family, left Anvik on August 17th, arrived at his home in Middlebury, Vt., on September 14th.

THE REV. A. R. HOARE, *en route* to Point Hope, left his station at Tanana August 10th. Stopping a few days at Nome, he had the privilege of conducting the first services in St. Mary's Church that had been held in twelve months. He left Nome for the North August 25th. Mrs. Hoare and children are at Acton, Cal.

THE REV. THOMAS JENKINS and family, who sailed from Vancouver September 3d, arrived at Ketchikan on the 5th.

THE REV. CHARLES WINTHROP PEABODY, who sailed from Dawson, Y. T., on August 13th, arrived at Tanana on August 17th.

DR. GRAFTON BURKE arrived at Fort Yukon August 15th, and expected to leave on the 17th for his winter journey, returning to his station about Christmas.

MR. LEONARD E. TODD, who went to Cordova for the summer, has returned to the Berkeley Divinity-school, Middletown, Conn.

MISS ELIZABETH M. DEANE, deaconess, on regular furlough, left Ketchikan Aug-

ust 31st, arrived at Seattle September 2d, and reached her home at Hoboken on the 10th.

MISS ADDA KNOX, who sailed from Seattle July 14th, arrived at Fairbanks on the 31st of that month.

Porto Rico

At the request of Bishop Van Buren, Miss Lettice R. Kennedy, of Muscatine, Ia., has been appointed teacher in the San Juan School. Miss Kennedy sailed from New York by the steamer *Carolina* on September 5th and arrived at San Juan on the 10th.

Honolulu

At the request of Bishop Restarick, the Rev. Neal Dodd and Mrs. A. M. Dodd, his mother, were appointed by the Board at the September meeting for work in Iolani School, Honolulu. They sailed from San Francisco by the steamer *Mongolia* September 15th.

BISHOP RESTARICK reports that Deaconess Evelyn Wile retired from the work in Honolulu on June 30th.

The Philippines

BISHOP BRENT, returning to his district after leave of absence on account of illness, left Halifax, N. S., September 23d, expecting to sail from Vancouver by the steamer *Empress of Japan* October 7th.

At the request of the Bishop of The Philippines, Miss Zaida A. Freese was appointed by the Board as missionary nurse *vice* Miss Mabel F. Smith, resigned. Miss Freese left her home at Topeka, Kan., September 7th and, join-

ing Miss Henry, sailed by the steamer *Mongolia* September 15th.

THE REV. FREDERIC C. MEREDITH left New York September 1st, and sailed from San Francisco by the steamer *Mongolia*.

THE REV. ROBB WHITE, JR., and family, left Staunton, Va., on September 6th, and the Rev. Myron B. Marshall and family left Portsmouth, Va., on September 7th; all sailing by the steamer *Mongolia*.

MISS LIZZIE WHITCOMBE, who sailed from San Francisco on March 10th, has reported her arrival at Manila on April 10th.

MISS ANNA I. HENRY, of Topeka, Kan., under appointment to The Philippines, left her home on September 7th and joined the party sailing by the *Mongolia*.

Africa

THE Bishop of Cape Palmas has informed the Board of the death, on August 1st, of the Rev. N. Yuko Valentine, curate of St. James's Church, Hoffman Station.

MRS. ELIZABETH M. MOORT, on leave of absence, sailed from Monrovia by the steamer *Muraji* August 31st, and arrived at Liverpool September 10th. She expects to spend a few weeks in England before coming to this country.

MISS CLARA M. GRAY retired April 21st and Miss Maud S. Hustace retired May 4th. Miss Rose Gray and Miss C. Brewer were appointed to fill the vacancies.

Hankow

THE REV. ALBERT S. COOPER, after a brief leave of absence, sailed from Seattle by the steamer *Tango Maru* on September 15th.

At the request of Bishop Roots, appointment was made by the Board of Mr. Fell as teacher in Boone College, Wuchang, in the room of Mr. William Craig Martin, who resigned May 31st.

DR. EDMUND L. WOODWARD left Battle Creek, Mich., on September 14th, arrived at New York on the 16th, and has entered upon his course at the General Theological Seminary.

Tokyo

MISS BESSIE MEAD, on leave of absence, coming by way of the Suez Canal, sailed from Yokohama by the steamer *Prinz Ludwig* on July 18th, and arrived at New York from Bremerhaven by the steamer *Kronprinzessen Cecilie* on September 24th.

MISS ETHEL H. CORRELL, whose appointment has already been announced, left Philadelphia on September 4th, and sailed from San Francisco by the steamer *Mongolia* on the 15th.

Kyoto

THE REV. AMBROSE D. GRING, late of the Kyoto District, has retired from further service abroad as of date of June 1st last.

Mexico

DEACONESS FRANCES B. AFFLECK left San Antonio, Tex., September 16th, and *via* Monterey arrived in the city of Mexico on the 20th.

Cuba

At the meeting of the Board of Missions on September 15th the appointment by Bishop Knight of the Rev. Charles E. Snavelly, lately a missionary in Porto Rico, was formally approved. Mr. Snavelly sailed for Camaguey, with his wife, by the steamer *Curityba* on September 25th.

At the instance of the Bishop of Cuba, Miss Mabel D. Smith, who had previously taught in the cathedral school at Havana, was appointed by the Board on September 15th, under the Woman's Auxiliary United Offering, as missionary teacher at Guanabacoa.

MISS ELIZABETH S. ATTEE, of Cincinnati, sailed from New York by the steamer *Havana* on September 26th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given, requests for the services of these speakers should be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York.

Department Secretaries

Department 1. The Rev. J. DeW. Perry, Jr., 213 Wooster Street, New Haven, Conn.

Departments 4 and 7. The Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

Department 6. The Rev. R. W. Clark, D.D., 113 N. Eighteenth Street, Omaha, Neb.

Department 8. The Rev. L. C. Sanford, 1215 Sacramento Street, San Francisco, Cal.

Africa

The Rev. Nathan Matthews and Mrs. Matthews, of Cape Mount.

Alaska

The Rev. J. W. Chapman, of Anvik.
Deaconess Sabine, of Anvik.

China

The Rev. D. T. Huntington, of Ichang.
The Rev. Edmund J. Lee, of Anking.
Mr. M. P. Walker, of St. John's University, Shanghai.

Miss Ida Porter, of Tsingpoo.

Cuba

Bishop Knight until November 15th.

Idaho

Bishop Funsten until November 1st.

Japan

The Rev. I. H. Correll, D.D., of Osaka.
The Rev. C. S. Reifsnider, of Fukui.
Miss C. G. Heywood, of Kawagoe.
Miss Bessie Mead, of Akita.

Porto Rico

Bishop Van Buren until November 15th.

Work Among Negroes in the South

The Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes: 500 West 122d Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C., are always ready to take appointments, especially when a number of engagements in the same neighborhood can be grouped.

GETTING THINGS DONE

Can a method which to some people seems as intricate as the Apportionment Plan be worked speedily and effectively? Here is the record of an eastern diocese:

THE member of the diocese, who has been especially appointed to look after apportionment matters, learned on September 17th, at 3 P.M., that the amount apportioned to the diocese was \$8,400. The apportionment to parishes was completed September 18th, at 1 A.M. The apportionment was adopted by the diocesan committee on September 18th at 3 P.M. The copy for the apportionment circular, to be sent to every congregation, was delivered to the printer on September 21st at 10 A.M.

The question now is, Will the diocese maintain the record for speedy work by giving the apportionment in full by June 1st, 1909?

AN international conference of college students for the promotion of Bible study among men is to be held in Columbus, O., October 22d-25th. The number of delegates will be limited to 1,200, and no college or university will be permitted to send more than ten representatives. The distinctive object of the convention will be to promote intelligent, systematic, personal study of the English Bible among thinking men, and to secure the active co-operation of the Church at large in immediate and concerted effort to win students to Christian living by means of the English Bible.

THE WOMAN'S AUXILIARY

To the Board of Missions



COMMITTEE ROOM OF THE WOMAN'S MISSIONARY ASSOCIATION OF THE SOCIETY
FOR THE PROPAGATION OF THE GOSPEL, WITH THE CLOCK AND CHAIRS
PRESENTED BY THE WOMAN'S AUXILIARY

THE TRAVELLING SECRETARY

II. THE HOMES OF TWO ENGLISH MISSIONARY SOCIETIES

IN visiting London a second time, the secretary of the Woman's Auxiliary most pleasantly anticipated renewing her acquaintance with the women of the two great missionary societies in the Church of England, the venerable Society for the Propagation of the Gospel in Foreign Parts, to which our Church in America owes so much, and the Church Missionary Society, which for more than a hundred years has devoted itself to spreading the knowledge of Christian love among the heathen peoples of the world.

It is the most natural thing for American Churchmen coming to London to make their way to Westminster Ab-

bey, and many on going there go into the Dean's Yard also; but all may not walk around it and discover the plain gray building with white trimmings, whose name above the door tells that here is an entrance to the Church House whose offices and halls gave room for much of the business in preparation for the Pan-Anglican Congress and the Lambeth Conference and for many meetings. As one faces this door, a short distance to the left is a narrow archway of ancient stone which leads into a street where the Society for the Propagation of the Gospel within the last few months has made its home. Fifteen Tufton Street, Westminster,

S. W., and Salisbury Square, E. C., are the addresses that should go down into the notebook of every Auxiliary officer and leader, and every member of a mission study class, against the time she next visits London, and then the earnest young Churchwoman who presides over the book department of the Church Missionary Society will not long continue in her feeling that American Churchmen cannot be much interested in missions since so few of them come her way.

There is a great difference in the aspect of these two houses—one so new that it is hardly yet finished, the other of long standing, and growing as the work grows by the addition of old houses which must be reconstructed as best they may to suit the society's needs.

The Society for the Propagation of the Gospel House recalled the days when our own Church Missions House was new, and suggested certain points of advantage. What a gain it would be to us to have a chapel which could not be a thoroughfare, small enough for the little congregation of a summer's noon, or for the private devotions of anyone among us or of a passing visitation; easily made large by the drawing back of screens, giving opportunity for a congregation of one hundred or more on special occasions. The flowers on the altar each day suggested something we might more often have; the copy of Schwartz's Bible, the tablet to Bishop George Augustus Selwyn, and the box bearing a branch of the palm which lay on Bishop Patteson's body, a bit of the mat that wrapped it round, and a cross made from the wood of his hut, suggested how we might begin to gather like memorials of our missionary saints.

There are two services held daily, one at ten o'clock when the work of the day begins and when the larger number of the working force gathers; the second at noon, when some of the prayers so familiar to us in our own chapel service are often used, and when a few who perhaps can then more readily leave their work assemble. On one occasion there

was a special service for a missionary returning to her field, and on another day intercessions were made for the definite needs of certain individual missions and workers. Opening out and beyond the chapel are two large rooms which can be thrown together for meetings of the society's officers, and these are adorned with the oak panellings given by American Churchmen, the most æsthetic touch in the construction of the building, which in general is severely plain and utilitarian. Above, in the committee room of the Woman's Missionary Association, are the chairs and the clock given by officers in the dioceses of the thirteen original states. Under the clock is an inscription which reads: "This clock, together with the chairman's chair and thirty others, is the gift of the Woman's Auxiliary of the Board of Home and Foreign Missions of the Episcopal Church in America, who, by the hand of Bishop Montgomery, secretary of the S. P. G., sent in 1907 \$300, representing \$1 a year for the 300 years since the first church was built in Virginia."

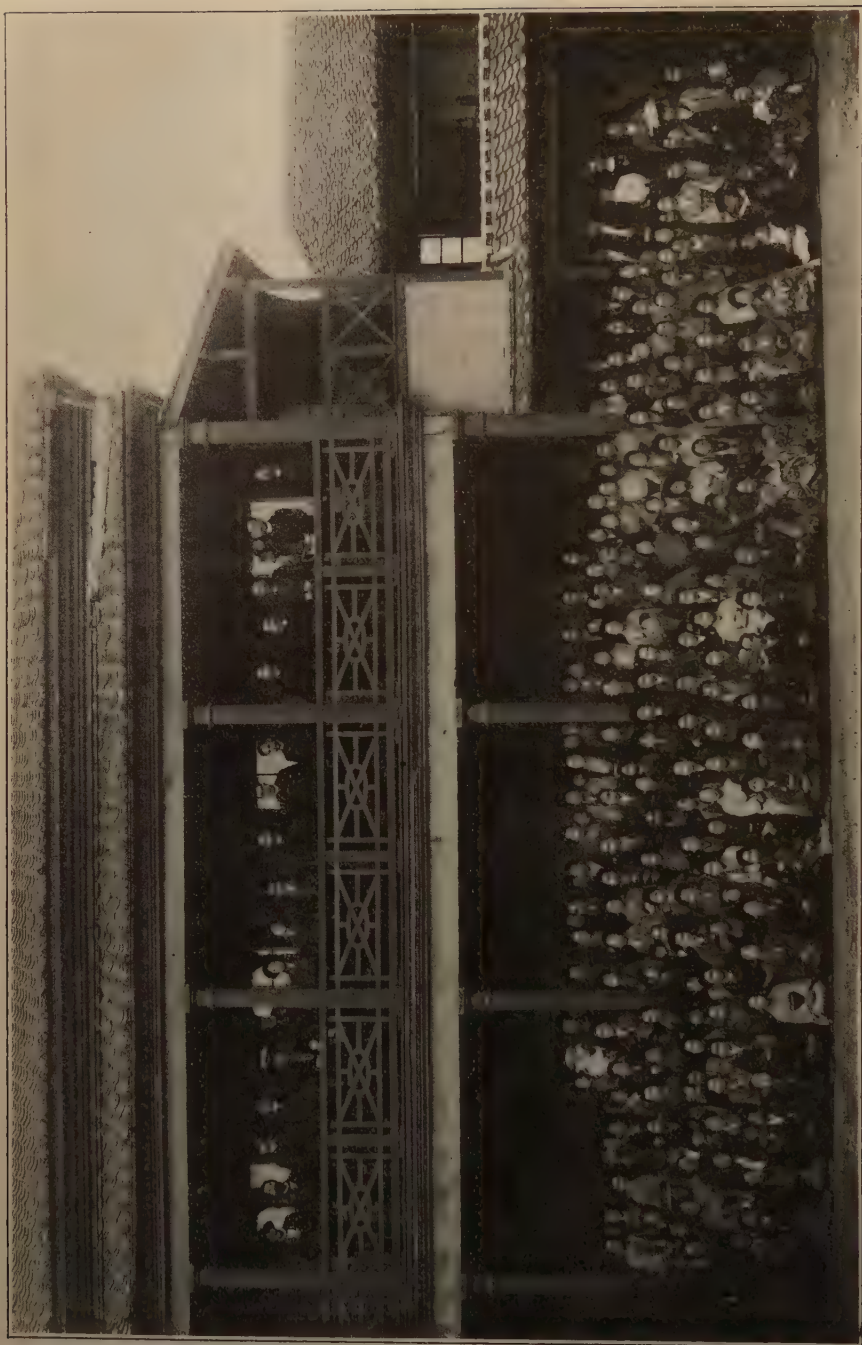
The Woman's Department has a floor of its own, with separate offices for the different parts of its work, and the society itself is provided with like offices and accommodations for carrying out its plans. To spend a day in either of these missionary houses makes a visitor from our Missions House feel very much at home. As she goes from basement to upper stories, she finds men and women busy with the same diverse occupations as with us, only more men and women, and in work much of it on a larger scale. She notices at once that the whole of each house is needed and still is insufficient for the work, and longs for the day when no part of our house shall be rented, because every square foot of it must be put to some practical use by the Missionary Society. She notices the care in little matters of expense—the warning not to let the electric lights burn unnecessarily, since their burning means cost to the society; the book and

leaflet departments, where the publications of the societies and other missionary publications are sold as a matter of business, and, although given in some cases, not dealt out as in our case with a possibly too lavish hand; the anxiety of the women connected with the Church Missionary Society not to be a charge to the society in the matter so dear to every English woman, the serving of afternoon tea, and their willingness to pay for that refreshment, which is provided from the kitchen within the building. Both homes have kitchens, and the S. P. G. not only an apartment for the janitor and his wife, but a prophet's chamber, where one passing through the city may be lodged. The C. M. S. provides for such transient guests a cosy corner, with a generous sofa, open fireplace and table at one end of its circulating library, a room which strongly recalled the full shelves and loaded tables of our own Church Periodical Club. Only, in this case the books are all about missions, and are lent to individuals or parishes seeking missionary information. Upon the shelves in the C. M. S. are over one hundred sets of garments representing the costumes of people in various foreign lands, which are lent for the purpose of bringing mission scenes more vividly before those who may be interested. As some one in charge said, "These things give a lot of trouble, but it is our business to take trouble to help anyone who wants help in the way in which he wants it."

And that is what the rooms in both houses devoted to lantern-slides, accompanied by typewritten addresses, mean, and why volunteer workers were packing curios in the basement of the S. P. G. to send to some eager helpers, and why boxes of such things are being constantly sent out from the C. M. S., and why patterns of Indian and other foreign garments are supplied to working parties, and why each little gift is carefully acknowledged and each complaint painstakingly looked into. "In worldly matters such minute attention pays; why is

it not worth while to give it in this business of the King's?" This seems the explanation of the thoroughness one sees everywhere displayed. The Travelling Secretary spent one long afternoon and the next long morning visiting in the C. M. S. House, but the time is all too short to give an adequate idea of the workshop of the 156 members of that great establishment, or of the work that fills their busy days from the hour shortly before ten, when one of the secretaries meets with those who gather for their morning prayer. There is no chapel in the house of the C. M. S., but three times each year the workers go over to the old parish church of St. Bride close by, for their Holy Communion service.

That mention of the parish church recalls the beautiful and historic scenes which are the daily joy of the dwellers in both houses. The spire of St. Bride's is in itself a treat to the eye, but think of seeing beyond it, all day and every day, the dome of St. Paul's Cathedral, while from the roof of the S. P. G. stretches a wonderful panorama—the Abbey and the Houses of Parliament near by; St. Thomas's Hospital and Lambeth Palace across the Thames; the four pinnacles of St. John the Evangelist's close at hand; the Crystal Palace gleaming in the distance, the campanile of the new Roman Cathedral on another side. As one's gaze reaches so far from the roof of a six-story building almost under the shadow of Westminster and within the sound of Big Ben, and as one remembers how from the gallery that encircles the dome of St. Paul's one looks out over a vast city in which the church spires still rise above the houses of business and the homes, the regret comes unbidden that in the city where our Church Missions House stands things should be so different. Yet there we, too, are shouldered by our neighbor parish church of Calvary, and from our windows we can see St. George's not far away, and across the street from us that busy beehive where our city seeks to



THE GENERAL MEETING OF THE WOMAN'S AUXILIARY AT OSAKA

ameliorate the condition of its poor. And in New York, and in London, and in all great centres, can we doubt, while such work as that which the houses of the C. M. S. and the S. P. G. and the Church Missions House represent remains waiting to be done, there will always be someone who, like the Bishop of London, can say in words inscribed on the walls of a room in the old Salisbury Square house: "I ponder the Lesson for

the day as I drive about London. I find that I am continually seeing new force and deeper meaning in the Bible by pondering it in the midst of my day's work, and by applying it to the various situations as they arise before me in the course of the day"? And one such Lesson, we remember, contains the promise that "The kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

THE WOMAN'S AUXILIARY IN JAPAN

BEING THE FOURTEENTH ANNUAL REPORT OF THE KYOTO BRANCH OF THE WOMAN'S AUXILIARY

AS the Triennial Convention of the Japanese Church met in Osaka City this spring, the officers of the Kyoto and Osaka diocesan branches of the Woman's Auxiliary thought it a good opportunity to have a general meeting of the women's societies at the same place, immediately after the Convention. They therefore invited the women of the other four dioceses to send delegates to a conference to be held April 6, and to a general meeting on the 7th. The following is a report of the conference.

Three delegates each represented the North Tokyo, South Tokyo, Kyoto and Tokyo Dioceses, and one was present from Hokkaido Diocese. The Kyushu Diocese was unable to send any delegates, but was represented by a courteous letter from Mrs. Evington, wife of the bishop and president of the Kyushu branch of the Auxiliary. Besides the delegates, Mrs. Naide was present to act as secretary of the meeting. An election by vote for presiding officer of the conference resulted in the choice of Miss Utako Hayashi.

The conference was opened by the reading of appropriate collects by Mrs. Awdry, and the delegates then proceeded to discuss the five subjects following:

1. *Shall we, the women of the Japan Church, hold a general meeting every*

three years at the time and place of the General Convention of the Church; and, if so, what shall this meeting be called, and what shall be its duties?

After a short discussion, it was agreed that, although the plan is a very good one, the expense which it would involve makes it difficult to carry it out, and that the question cannot be decided now. If, nearer the time (1911), it is thought feasible, it can be done.

2. *How can we women help the Mission Board of our Church?*

Several delegates gave their experiences in collecting money for Church work, and showed how the fact of helping "foreign" missions widens the women's views and sympathies, and how it reacts on the "home" mission work. Wherever there are branches of the Auxiliary, the woman's work flourishes. To help forward missionary work, it was decided to form a central committee, consisting of the president of each diocesan woman's association, or someone appointed by her, to the office; the headquarters of such committee to be in each diocese in turn, in the following order: 1. Osaka; 2. South Tokyo; 3. Kyushu; 4. Kyoto; 5. North Tokyo; 6. Hokkaido; and that the time during which the headquarters shall be located in any one diocese shall be from April 1 of one year to March 31 of the next year.

The different dioceses are to be requested to send yearly reports to the headquarters by January 31 of each year.

It was suggested that it would not be necessary to start a new and separate organization for this work in a diocese where a Churchwomen's Association already exists, if it can be stirred up to work for the mission board in unison with the other diocesan branches. It was stated that the American Woman's Auxiliary began in this way. It was also suggested that we should not confine our interest to the work being done by our own mission board, but try to interest people in the spread of Christ's Kingdom in all the world, and to this end that we should have a prayer to be used by all the members. This would help to bind us together and bring a blessing upon the mission work.

3. *How shall delegates' travelling expenses to general (or diocesan) meetings be paid?*

No formal resolution was passed on this question; but, after listening to an exhaustive paper relating the experiences of all the dioceses holding such meetings, it was the general opinion that the best way is to have special subscriptions from all the members of the women's societies to pay travelling expenses of delegates.

4. *Can we not start a magazine for Churchwomen with a department for children?*

The general idea was that this is not possible at present; the *Nichi yo soshi*, the *Kirisuto Kyo Shuko*, and the *Nugumi no Otozure* would doubtless give space for women's news in their columns.

5. *How shall the women's societies in the different dioceses be drawn nearer together?*

It was decided that the formation of the central committee and headquarters provided for under Subject 2 furnishes the best means for unifying the work and bringing the different diocesan societies into closer relations.

The conference closed at 6 P.M. with prayer and thanksgiving.

GENERAL MEETING OF THE WOMAN'S AUXILIARY

The day after the Triennial Convention closed, delegates from far and near gathered at Christ Church, Kawaguchi, for the Eucharistic Service at 10 A.M. To make it possible for the large congregation to crowd into the little church, all the seats had been removed except a few around the walls, and the floor of the open space thus formed had been spread with the seat cushions from the nearest churches with neat red blankets over them. When the hour for the service arrived, this space was filled with the kneeling worshippers.

Great care had been taken to avoid noise and confusion as well as loss of time. Every pair of wooden clogs was taken in charge by men hired for the purpose, and carried from the front entrance to a tent which had been erected at the back of the church, and a check was given to the wearer by which she could claim her own, in passing out by the vestry door at the close of the service. Also, one of the Kyoto diocesan secretaries was posted in the tiny vestibule with two young assistants, who quietly took the name of every person entering. Their list and the number of checks given for the clogs showed that about 130 persons were present and received the Holy Communion.

The celebrant was Bishop Partridge of the Kyoto diocese, assisted by Bishop Foss of Osaka Diocese, the Rev. Y. Naide, the rector of the church where the service was held, and the Rev. J. Imai of the South Tokyo Diocese. The offering included the annual gifts of the Kyoto and Osaka diocesan branches of the Auxiliary for the work of the mission board in Formosa, as well as the freewill offerings of the day, and amounted in all to *yen* 416,681 (about \$208).

Immediately after the Morning Service, delegates and guests adjourned to the Poole Girls' School and enjoyed the lunch in the spacious dining-room, foreigners and Japanese, old people and young people, all together, "like Heav-

en," some one said. At two o'clock, all gathered in the assembly hall of the school, and, under the presidency of Bishop Foss, the afternoon meeting was opened. Addresses were made by the four bishops, and these were followed by short accounts of the work being done by the Japanese in Corea and Formosa. Reports of the women's work were made by a representative from each diocese, and after a short address by Bishop Foss, the meeting was closed with prayer.

A photograph was taken after the meeting closed, although it is greatly to be regretted that some of the guests had felt obliged to return home too early for this.

ANVIK IN AUGUST

BY MAY S. CHAPMAN

ONE morning last summer, when, as assistant postmaster, I was up at 4 o'clock to take the mail from an approaching steamer, I was rewarded by the sight of so much beauty that I (almost) resolved to be up at four every morning, while the summer lasted. It was broad daylight, although the sun was not yet risen beyond the far-away blue hills. The whole sky was full of pearly light, which made the earth itself look ethereal, and the full rivers reflected it all, palest blue, green and purple in the hollows of the hills.

The coming steamer with its white cloud against the blue was the only human sign of life, for all the village was still asleep; only the birds were joyfully awake. The air held the fragrance of sweet leaves of birch and poplar, and of my garden-bed of mignonette and phlox, where a robin was looking for his breakfast and where the bees were finding theirs. Down in the grass under my window, a redpoll and his mate were taking their breakfast of seeds. Nature was so fully, so beautifully awake in the silence, which was so deep, notwithstanding the notes which the birds were flinging out upon it, that it seemed like a vision, vouchsafed to mor-

tal eyes, of Nature offering her morning adoration to her Maker. Then the sun came and touched everything with golden glory, and my heart sang, too.

THE SEPTEMBER CONFERENCE

THE first conference of the season was held in the Board room of the Church Missions House, on Thursday, September 17.

Mrs. Hubert, president of the Los Angeles branch, presided over the conference, and the roll call showed officers from the following dioceses present: Los Angeles, 1; New Jersey, 1; Newark, 5 (1 Junior); New York, 1.

The secretary's report was read and was much appreciated. The report called attention to the fact that of the \$100,000 asked for the Board's appropriations there was given in 1907-1908 \$153,756.69, but as \$79,972.07 of this came from money withdrawn from past United Offerings, the amount actually given this year was \$73,784.62.

A resolution to send a message of love and affection to Miss Emery from this first conference of the year was passed.

The reports from the different dioceses represented showed in each case a hopeful outlook for the winter work. The subject of appropriations was discussed and notice of the study courses given, and a plea made for more prayer in connection with the work of the new year. Then followed an interesting discussion on subjects for future conferences, and after a short report on the summer conference held at Silver Bay, the meeting adjourned.

THE OCTOBER CONFERENCE

THE Officers' Conference for October will be held in the Board Room of the Church Missions House on Thursday the 15th, at 10:30 A.M., and will close with prayers at 12 in the chapel. The subject of the Conference will be Appropriations and Specials.

ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China, Japan, Mexico and Cuba; also work in the Haitian Church and in Brazil; in forty dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-eight bishops, and stipends to 1,530 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipts of the following from August 1st to September 1st, 1908,

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

Home Dioceses

Alabama

Ap. \$114.02; Sp. \$51.00

BIRMINGHAM—Mrs. M. L. Daniel, Sp. for lighting plant, St. John's University, Shanghai.....	1 00
CARLOWVILLE—St. Paul's: Gen.....	3 40
DEMOPOLIS—Trinity Church: Gen.....	50 00
EUTAW—St. Stephen's: Missionary Society, Mrs. Anna Watkins, Dom.....	5 00
FLORENCE—Trinity Church: Gen.....	3 00
GAINESVILLE—St. Alban's: Gen.....	10 00
HUNTSVILLE—Nativity S. S.*: Gen.....	29 12
MOBILE—Trinity Church: Junior missionaries, Sp. for St. John's Hospital, Ketchikan, Alaska.....	50 00
SHEFFIELD—Grace: Gen.....	5 10
TALLADEGA—St. Peter's: Gen.....	7 50
TILDEN—Grace: Gen.....	90

Albany

Ap. \$1,143.45; Sp. \$78.19

ALBANY—All Saints' Cathedral: Gen..	69 74
Miss Lacy, Sp. for Building Fund, Ingle Hall, Silver Bay, Albany.....	10 00
AUSABLE FORKS—St. James's S. S.*: Gen.....	5 25
CANTON—Grace: Dom. and Frn.....	40 00
CHAMPLAIN—St. John's: Wo. Aux., Sp. for Miss Langdon's work, Alaska....	5 00
COHOES—St. John's: \$5.75, Wo. Aux., \$5, Gen.....	10 75
DUANESEBURG—Christ Church: \$37.94, Wo. Aux., \$9, Gen.....	46 94
DELHI—St. John's: Wo. Aux., Sp. for scholarship in mission school, Anvik, Alaska.....	6 00
EAST LINE—St. John's: Gen.....	10 13
EAST SPRINGFIELD—St. Paul's: \$16.50, S. S., \$8.50, Gen.....	25 00

ELIZABETHTOWN—Church of the Good Shepherd: Gen.....	15 00
ESSEX—St. John's: Wo. Aux., Gen.....	6 02
GLEN'S FALLS—Church of the Messiah: Frn., \$2; Gen., \$8.25.....	10 25
HAINES FALLS (TWILIGHT PARK)—All Angels': Bishop Paddock, Eastern Oregon, \$33.77; Sp. for Philippines, \$11.....	44 77
JOHNSTOWN—St. John's: Dom. and Frn., \$108.85; Gen., \$3.....	111 85
KESSEVILLE—St. Paul's S. S.*: Gen...	1 75
LAKE GEORGE—St. James's: Gen.....	60 00
LITTLE FALLS—Emmanuel Church: Wo. Aux., Sp. for Miss Bessie McKim, Tokyo.....	5 00
MADRID—Zella B. Stevens, Gen.....	1 00
MASSENA—St. John's: Wo. Aux., Gen...	4 00
MECHANICVILLE—St. Luke's: Frn.....	40 00
NEWPORT—Mrs. E. M. Hurd, Dom.....	2 00
OGDENSBURGH—St. John's: Wo. Aux., Gen.....	4 00
ONEONTA—St. James's: Dom.....	18 00
PALENTVILLE—Gloria Dei: Gen.....	12 00
ROUND LAKE—All Saints': \$29.04, Wo. Aux., \$2, Gen.....	31 04
SARATOGA SPRINGS—Bethesda: \$96.39, Mrs. R. C. McEwen, \$1, Dom. and Frn., Wo. Aux., \$42, Gen.....	139 39
ST. HUBERT'S—Felsenheim Chapel: Dom.....	25 00
SANDWICH HILL—Zion: Frn.....	30 46
SCHAGHTICOKE—Trinity Church: Dom., \$10; Frn., \$11.49.....	21 49
SCHUYLERVILLE—St. Stephen's: Gen...	16 38
STILLWATER—St. John's: Gen.....	5 00
TROY—Holy Cross: Wo. Aux., Gen., \$5; Sp. for Deaconess Drant's work among Chinese, San Francisco, \$10.	15 00
WALTON—Christ Church: Dom., \$15.80; Gen., \$45.....	60 80
WARRENSBURGH—Holy Cross: Gen., \$7.62; S. S., Sp. for Rev. R. E. Wood, Wuchang, Hankow, \$6.50....	14 12
ESSEX—St. John's and Willsboro, St.	

<i>Mary's</i> : \$108.92, Gen.; Sp. for Miss Elizabeth Woods's Library Fund, Wuchang, Hankow, \$6; S. S.,* Gen., \$34.90	149 82
MISCELLANEOUS — Wo. Aux., Gen., \$130; annual meeting, Sp. for Mr. Ishii's work, Tokyo, \$18.69	148 69

Arkansas

Ap. \$446.86; Sp. \$15.00

LITTLE ROCK— <i>St. Paul's</i> : Wo. Aux., Gen., \$15; Sp. for Rev. B. L. Ancell, for boy in orphanage at Soochow, Shanghai, \$15	30 00
MISCELLANEOUS—Gen.	431 86

Atlanta

Ap. \$709.02

ATHENS — <i>Emmanuel</i> : Junior Aux., Alaska, \$3; Lucy Cobb, Junior Aux., Chinese day-school, \$5	8 00
ATLANTA— <i>Epiphany</i> S. S.*: Gen.	20 45
<i>Holy Innocents'</i> S. S.*: Gen.	2 25
<i>St. Luke's</i> : "A Friend," Gen.	37 50
<i>St. Philip's Cathedral</i> : Frn., \$366.15; S. S.,* Gen., \$106.40	472 55
CARTERSVILLE— <i>Ascension</i> : Gen.	15 00
COVE SPRING— <i>Church of the Good Shepherd</i> : Gen.	5 00
FORT VALLEY— <i>St. Andrew's</i> : Gen.	6 00
GREENSBORO— <i>Church of the Redeemer</i> : Gen.	10 00
MARIETTA— <i>St. James's</i> : Dom., \$7.18; Frn., \$8.30; Gen. (of which S. S.,* \$38.23), \$54.79	80 27
TALBOTTON— <i>Mount Zion</i> : Gen.	2 00
MISCELLANEOUS—Wo. Aux., support of student in training-school for Bible-woman, Hankow	50 00

California

Ap. \$2,519.11; Sp. \$1.00

ALAMEDA— <i>Christ Church</i> : Gen.	10 00
BAKERSFIELD— <i>St. Paul's</i> : Gen.	62 00
BELMONT— <i>Church of the Good Shepherd</i> : Gen.	7 30
BERKELEY (WEST)— <i>Church of the Good Shepherd</i> : Gen.	3 65
<i>St. Mark's</i> : Gen.	270 51
<i>St. Matthew's</i> : Gen.	6 00
BURLINGAME— <i>St. Paul's</i> : Gen.	4 00
CENTERVILLE— <i>St. James's</i> : Gen.	6 50
GILROY— <i>St. Stephen's</i> : Gen.	15 50
HANFORD— <i>Church of the Saviour</i> : Gen.	36 40
HAYWARDS— <i>Trinity Church</i> : Dom. and Frn.	19 25
HOLLISTER— <i>St. Luke's</i> : Gen.	12 50
LOS GATOS— <i>St. Luke's</i> : Gen.	23 25
MENLO PARK— <i>Trinity Church</i> : Gen., \$3.54; S. S., salary of Rev. J. W. Nichols, Shanghai, \$1	4 54
MODESTO— <i>St. Paul's</i> : \$7.75, S. S.,* \$2.06, Frn.	9 81
OAKLAND— <i>St. Paul's</i> : Gen.	189 15
<i>Trinity Church</i> : Gen.	71 00
Miss Mary K. Robertson, Sp. for lighting plant, <i>St. John's</i> University, Shanghai	1 00
OCEAN VIEW— <i>Transfiguration</i> : Gen.	3 75
PASO ROBLES— <i>St. James's</i> : Gen.	5 75
POINT RICHMOND — <i>Trinity Church</i> : Gen.	15 50
ROSS VALLEY— <i>St. John's</i> : Gen.	38 50
SAN FRANCISCO— <i>All Saints'</i> : Gen.	15 35
<i>Good Samaritan</i> : Gen.	8 25
<i>Grace</i> : Gen.	206 00
<i>St. John the Evangelist's</i> : Gen.	126 60
<i>St. Luke's</i> : Gen., \$83.24; Junior Aux., \$10.90; salary of Rev. J. W. Nichols, Shanghai, \$35	129 14
<i>St. Paul's</i> : Gen.	50 00
SAN JOSE— <i>Trinity Church</i> : Gen.	100 00

SAN MATEO— <i>Grace Chapel</i> : Gen.	4 15
<i>St. Matthew's</i> : \$170.85, S. S.,* \$70.11, Gen.	240 96
SAN RAFAEL— <i>St. Paul's</i> : Dom., \$1; Gen., \$24	25 00
SANTA CRUZ— <i>Calvary</i> : Gen.	63 80
SONORA— <i>St. James's</i> : Gen.	6 00
SAUSALITO— <i>Christ Church</i> : Gen.	26 00
SOUTH SAN FRANCISCO— <i>Grace</i> : Gen.	5 50
STOCKTON— <i>St. John's</i> : Gen.	12 50
MISCELLANEOUS—"A Friend of the Diocese," Gen.	680 00
T. R. Kelley, salary of Rev. J. W. Nichols, Shanghai	5 00

Central New York

Ap. \$954.64; Sp. \$13.00

ADAMS — <i>Emmanuel Church</i> : Frn., \$3.90; Gen., \$5.10	9 00
BAINBRIDGE— <i>St. Peter's</i> : Gen.	2 50
BINGHAMTON— <i>Trinity Memorial</i> : Gen.	25 00
CANASTOTA— <i>Trinity Church</i> : Gen.	5 00
CAPE VINCENT— <i>St. John's</i> : Gen., \$15; Sp. for Bishop Spalding, Utah, \$1	16 00
CHITTENANGO— <i>St. Paul's</i> : Frn.	4 00
CLAYTON— <i>Christ Church</i> : "F. M. B.," \$10, "F. L. H.," \$5, "H. G. G.," \$2, "J. W. M.," \$2, "L. H. F.," \$2, "H. W. M.," \$2, "G. F. H.," \$2, "H. X.," \$3.17, "T. H.," \$2.72	30 89
CLEVELAND— <i>St. James's</i> : Gen.	10 00
CORTLAND— <i>Grace</i> S. S.*: Gen.	29 60
DEERFIELD— <i>St. Paul's</i> : Gen.	6 00
ELMIRA— <i>Trinity Church</i> S. S.*: Gen.	25 00
KING'S FERRY— <i>Calvary</i> : Gen.	3 00
MARCELLUS— <i>St. John's</i> : Gen.	3 50
SACKETT'S HARBOR — <i>Christ Church</i> : Gen.	13 03
SENECA FALLS— <i>Trinity Church</i> : Frn.	126 00
SKANEATELES— <i>St. James's</i> : Gen.	154 17
SLATERTREE SPRINGS— <i>St. Thomas's</i> : Gen.	3 00
SYRACUSE— <i>Grace</i> : Gen.	7 50
<i>St. Mark's</i> : Gen.	110 00
<i>St. Paul's</i> : Dom., \$37.12; Frn., \$17.46; Gen., \$75.26	129 84
<i>St. Philip's</i> : Gen.	3 00
<i>Church of the Saviour</i> : Gen.	1 20
"A Friend," Sp. for Rev. John A. Staunton, toward the schools and hospital, Sagada, Philippine Islands.	1 00
UTICA— <i>Holy Cross Memorial</i> : Gen.	112 00
<i>St. Luke's</i> : Gen.	10 06
<i>Trinity Church</i> : Gen.	45 40
WATERTOWN— <i>St. Paul's</i> : For Bishop Rowe's work, Alaska	38 70
<i>Trinity Church</i> : Sp. for Church Extension Fund, Porto Rico	11 00
WATERVILLE— <i>Grace</i> : Gen.	2 50
WESTMORELAND— <i>Gethsemane</i> : Gen.	10 00
WHITESBORO— <i>St. John's</i> S. S.*: Gen.	18 75
WILLOWDALE— <i>Grace</i> : Frn.	1 00

Central Pennsylvania

Ap. \$244.23; Sp. \$180.96

ALLENTOWN— <i>Mediator</i> : Gen.	12 00
CANTON— <i>St. James's</i> S. S.*: Sp. for blankets, for <i>St. Matthew's</i> Hospital, Fairbanks, Alaska	3 87
CORNWALL—"A Friend," Sp. for Bishop Rowe, for his work in Alaska	100 00
EAST MAUCH CHUNK— <i>St. John's</i> : Alaska, \$15; Gen., \$13.07	28 07
HONESDALE— <i>Grace</i> : Frn.	10 00
LEBANON— <i>St. Luke's</i> : Gen., \$18.47; S. S., Sp. for blankets, for <i>St. Matthew's</i> Hospital, Alaska, \$5	23 47
MORGANTOWN— <i>St. Thomas's</i> : Gen.	1 00
MAUCH CHUNK— <i>St. Mark's</i> : Indian, \$8.05; Gen., \$124.45	132 50
OLYPHANT— <i>St. George's</i> S. S.*: Gen.	1 70
PITTSBON— <i>St. Andrew's</i> : Gen.	1 00
<i>St. James's</i> : Gen.	5 50

POTTSVILLE— <i>Trinity Church</i> : Wo. Aux., Sp. for Bishop Brown's Building Fund, Arkansas, \$6; S.S., Sp. for one pair blankets and one spread for St. Matthew's Hospital, Alaska, \$6.31; Bishop Rowe's class, Sp. for supplies, St. Matthew's Hospital, Alaska, \$14.10	26 41
READING— <i>Christ Church</i> : S. S., Sp. for blankets for St. Matthew's Hospital, Alaska	6 31
SHENANDOAH— <i>All Saints'</i> S. S.: Gen.	10 00
SLATINGTON— <i>Christ Church</i> : Gen.	13 99
TAMAQUA— <i>Calvary</i> : Sp. for blankets for the Alaska hospital	16 75
TROY— <i>St. Paul's</i> : Sp. for spread, St. Matthew's Hospital, Alaska, \$2.44; S. S., Sp. for blankets for St. Matthew's Hospital, Alaska, \$3.87	6 31
WILKESBARRE— <i>St. Stephen's</i> S. S.: Sp. for blankets for St. Matthew's Hospital, Alaska	6 31
MISCELLANEOUS—"Decimus," Frn.	20 00

Chicago

Ap. \$457.10; Sp. \$1.00

AURORA— <i>Trinity Church</i> : Wo. Aux., Gen.	1 00
CHICAGO— <i>Church of the Epiphany</i> : "R. B. G." Gen.	2 50
Grace: Wo. Aux., Mrs. Meacham, Gen.	50 00
Church of Our Saviour: Gen.	20 00
St. Barnabas's: Girls' Friendly Society, for the Girls' School at Bontoc, Philippine Islands	18 00
St. John's S. S.: Irving Park, Dom. and Frn.	20 25
St. James's: Wo. Aux., Gen.	10 00
St. Simon's: "S. J. M." Gen.	10 00
St. Timothy's: Gen.	1 40
Mrs. Estelle B. Wheelock, Gen.	190 00
Dorothea Davies, Sp. toward building St. Paul's Church, Asheville	1 00
EVANSTON— <i>St. Luke's</i> : Gen.	10 00
FREERPORT— <i>Grace</i> S. S.*: Dom., \$15; Frn., \$15	30 00
GALENA— <i>Grace</i> : "A Communicant," Dom. and Frn.	5 00
KENILWORTH— <i>Church of the Holy Comforter</i> : \$28.75, S. S., \$50, Gen.	78 75
MOMENCE— <i>Church of the Good Shepherd</i> : Gen.	5 20
STREATOR— <i>Christ Church</i> : Gen.	5 00

Colorado

Ap. \$196.63; Sp. \$50.00

DENVER— <i>St. Barnabas's</i> : Junior Aux., Gen.	7 24
St. John's Cathedral: Mrs. William E. Lamb, Sp. for Dr. Glenton's Hospital work, Wuchang, Hankow, \$40; Sp. for Dr. Glenton's personal needs, \$10	50 00
EVERGREEN— <i>Church of the Transfiguration</i> : Gen.	40 00
LITTLETON— <i>St. Paul's</i> : Dom., \$10; Frn., \$4; Gen., \$3	17 00
MISCELLANEOUS—Wo. Aux., Gen.	132 39

Connecticut

Ap. \$2,201.59; Sp. \$514.55

BANTAM— <i>St. Paul's</i> : Gen.	26 00
BETHLEHEM— <i>Christ Church</i> : Gen.	15 00
DURIAM— <i>Epiphany</i> : Gen.	8 60
FAIRFIELD— <i>St. Paul's</i> : Gen.	68 93
FORESTVILLE— <i>St. John's Chapel</i> : Gen.	11 53
HARTFORD— <i>Church of the Good Shepherd</i> : "A." Gen.	5 00
Trinity Church: "Two Members," Gen.	50 00
Miss Fanny M. Earl, Gen.	2 65
Mrs. Mary G. Stanton, Sp. for Rev. John A. Stanton, Jr., Sagada, Philippine Islands	10 00

HEBRON— <i>St. Peter's</i> : Gen.	10 00
IVORYTON— <i>All Saints' Mission</i> : Gen.	13 34
KENT— <i>St. Andrew's</i> : \$42.28, S. S., \$4.87, Gen.	47 15
LITCHFIELD—"A Friend," Gen.	10 00
LONG HILL— <i>Grace</i> : Gen.	31 20
MARBLEDALE— <i>St. Andrew's</i> : \$14.55, "A Member," \$10, S. S., \$3.50, Gen.	28 05
MIDDLE HADDAM— <i>Christ Church</i> : Gen.	65 22
MIDDLETOWN— <i>Holy Trinity Church</i> : Gen.	112 50
MILFORD— <i>St. Peter's</i> : Gen.	15 40
MILTON— <i>Trinity Church</i> : Gen.	4 44
MYSTIC— <i>St. Mark's</i> : Gen.	17 30
NEW HAVEN— <i>Christ Church</i> : "A Member," Gen.	50 00
Miss Baldwin, Sp. for Church Extension Fund, Porto Rico	5 00
NEW MILFORD— <i>St. John's</i> : Cornelia E. Wright, Gen.	20 00
NEWTOWN— <i>Trinity Church</i> : \$126.98, S. S., \$25.43, Gen.	152 41
NOANK— <i>Grace</i> : Gen.	6 80
NORTHFIELD— <i>Trinity Church</i> : Gen.	6 00
NORTH HAVEN— <i>St. John's</i> : Gen.	12 61
NORWALK— <i>Grace</i> : Gen.	11 00
OXFORD— <i>St. Peter's</i> : Gen.	75
PORTLAND— <i>Trinity Church</i> : Gen.	59 84
QUAKER FARMS— <i>Christ Church</i> : Gen.	4 00
REDDING— <i>Christ Church</i> S. S.*: Gen.	11 86
RIDGEFIELD— <i>St. Stephen's</i> : \$345, William Bunker, \$50, Sp. for Church Extension Fund, Porto Rico	395 00
E. P. Dutton, Sp. for electric wires and fixtures for St. John's University, Shanghai	10 00
SHARON— <i>Christ Church</i> : Gen.	99 87
SHELTON— <i>Church of the Good Shepherd</i> : Sp. for Mann Memorial, St. John's University, Shanghai	33 55
SOUTHINGTON— <i>St. Paul's</i> : Colored, \$5; Philippines, \$5; China, \$5; Japan, \$5; Gen., \$4.74	24 74
SOUTHPORT— <i>Trinity Church</i> : Dom. and Frn.	200 00
STAMFORD— <i>St. John's</i> : "E." Gen., \$250; S. S., "St. John's" scholarship, St. Elizabeth's School, South Dakota, \$60; "St. John's" scholarship, St. Hilda's School, Wuchang, Hankow, \$50; Sp. for scholarship Rev. B. M. Spurr school, West Virginia, \$25; Sp. for scholarship St. Augustine's School, North Carolina, \$25; Sp. for Bishop Roots, Hankow, for poor Chinese girls, \$10	420 00
STONINGTON— <i>Calvary</i> : Gen.	25 00
STRATFORD— <i>Christ Church</i> : Gen.	114 00
WAREHOUSE POINT— <i>St. John's</i> : Gen.	14 00
WATERTOWN— <i>Christ Church</i> : Gen.	100 00
Trinity Church: G. LeMoine McClellan, Sp. for Church Extension Fund, Porto Rico	1 00
WEST HAVEN— <i>Christ Church</i> : Gen.	11 42
WESTON— <i>Emmanuel Church</i> S. S.*: Gen.	1 93
WINDHAM— <i>St. Paul's</i> : Gen.	23 00
WINDSOR—"Tythe," General	5 00
MISCELLANEOUS—Wo. Aux., Gen.	345 00

Dallas

Ap. \$74.17

ABILENE— <i>Heavenly Rest</i> : Gen.	5 70
FORT WORTH— <i>St. Andrew's</i> : \$21.75, S. S., \$46.72, Gen.	68 47

Delaware

Ap. \$131.00

DELMAR— <i>All Saints'</i> : Gen.	5 00
LAUREL— <i>St. Philip's</i> : Gen.	15 00
LITTLE HILL— <i>St. John's</i> : Gen.	5 00
MARSHALLTON— <i>St. Barnabas's</i> : Gen.	6 00
MISCELLANEOUS—"A Contributor," Gen.	100 00

Duluth

Ap. \$8.20

GLENWOOD— <i>St. Paul's</i> : Gen.....	5 20
WADENA— <i>St. Helen's</i> : Dom. and Frn..	3 00

East Carolina

Ap. \$139.77; Sp. \$10.00

BEAUFORT— <i>St. Paul's</i> : Gen.....	10 00
GATESVILLE— <i>St. Mary's Parish S. S.</i> : Gen.	1 95
NEW BERN— <i>Christ Church</i> : Gen.....	100 00
ROPER— <i>St. Luke's</i> : Gen.....	7 69
SCUPPERNON— <i>St. David's</i> : Gen.....	5 00
WILMINGTON— <i>St. Mark's S. S.*</i> : Frn., \$5; Gen., \$5; Sp. for Nashotah House, Nashotah, Milwaukee, \$5; Sp. for Rev. M. W. Weston, St. Au- gustine's Mission, Savannah, Georgia, for school building, \$5.....	20 00
WOODVILLE— <i>Grace</i> : Gen.....	5 13

Easton

Ap. \$116.36

CECIL CO. (ELKTON)— <i>Trinity Church</i> : \$6.25, S. S.* 15 cts. (additional), Gen.	6 40
(ANDORA)— <i>St. Andrew's</i> : 50 cts., S. S.* 71 cts. (additional), Gen.....	1 21
SOMERSET CO. (PRINCESS ANNE)—"A Friend," Gen.....	75
TALBOT CO. (EASTON)— <i>Holy Trinity</i> <i>Church</i> : Gen.....	6 00
MISCELLANEOUS—"J. B. G." Gen.....	2 00
"A Contributor," Gen.....	100 00

Florida

Ap. \$738.89

APALACHICOLA— <i>Trinity Church</i> : Gen..	10 00
CEDAR KEY— <i>Christ Church</i> : Gen.....	9 50
DOWLING PARK—Gen.....	1 00
FEDERAL POINT— <i>St. Paul's</i> : Gen.....	1 50
FERNANDINA— <i>St. Peter's</i> : Gen.....	59 00
GAINESVILLE— <i>Holy Trinity Church</i> : Gen.	23 25
<i>St. Augustine's</i> : Gen.....	9 00
JACKSONVILLE— <i>St. John's</i> : Gen.....	32
LAKE CITY— <i>St. James's</i> : Gen.....	22 20
MANDARIN— <i>Church of Our Saviour</i> : Gen.	4 00
MELROSE— <i>Trinity Church</i> : Gen.....	50
MONTICELLO— <i>Christ Church</i> : Gen.....	22 60
PALATKA— <i>St. Mark's</i> : Gen.....	5 50
PENSACOLA— <i>Christ Church</i> : \$203, S. S.,* \$35, Gen.....	238 00
<i>St. Katharine's S. S.</i> : Gen.....	51
QUINCY— <i>St. Paul's</i> : Gen.....	20 75
ST. AUGUSTINE— <i>Trinity Church</i> : "J. H. H.," Gen.....	300 00
STARKE— <i>St. Mark's</i> : Gen.....	5 60
WALDO— <i>St. Paul's</i> : Gen.....	5 66

Fond du Lac

Ap. \$25.00

APPLETON—William A. Fannon, Bishop Rowe's work, Alaska.....	25 00
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Georgia

Ap. \$202.50

AUGUSTA— <i>St. Paul's</i> : Junior Aux., Alaska, \$3; Chinese Day-school, \$2.	5 00
DOUGLAS— <i>St. Andrew's</i> : Gen.....	10 00
SAVANNAH— <i>Christ Church</i> : Africa, \$50; Gen., \$37.50.....	87 50
MISCELLANEOUS—"A Contributor," Gen.	100 00

Harrisburg

Ap. \$459.08; Sp. \$15.18

BROOKLAND— <i>All Saints'</i> : Gen.....	15 00
COLUMBIA— <i>St. Paul's</i> : Gen.....	5 00
HUNTINGTON—"A Friend," Sp. for par- ish house, for author of "The Day's Work in the Pacific Northwest," Olympia	2 00
LANCASTER— <i>Yeates School</i> : Sp. for blankets for St. Matthew's Hospital, Fairbanks, Alaska.....	7 74
LEACOCK— <i>Christ Church</i> : Gen.....	10 00
MONTOURSVILLE— <i>Church of Our Sa- viour S. S.</i> : Sp. for blankets for St. Matthew's Hospital, Fairbanks, Alaska	1 94
NICKEL MINES— <i>Grace</i> : Gen.....	3 51
PARADISE— <i>All Saints'</i> : Indian and Colored, \$3.62; Cuba and Brazil, \$3.64; Gen. (of which S. S.* \$5.75), \$10.75	18 01
RENOVO— <i>Trinity Church</i> : Junior Aux., Sp. for blankets for St. Matthew's Hospital, Fairbanks, Alaska.....	3 50
SHAMOKIN— <i>Trinity Church</i> : Gen.....	7 84
WILLIAMSPORT— <i>Christ Church</i> : Gen...	30 05
<i>Trinity Church</i> : Gen.....	127 34
YORK— <i>St. John's</i> : Gen.....	169 37
MISCELLANEOUS—Babies' Branch, Gen. James M. Lamberton, Gen.....	62 96 10 00

Indianapolis

Ap. \$89.43

INDIANAPOLIS— <i>Grace Pro-Cathedral</i> : Junior Aux., China.....	6 00
MUNCIE— <i>Grace S. S.*</i> : Gen.....	22 15
RICHMOND— <i>St. Paul's</i> : Dom., \$6.75; Frn., \$3.25; Gen., \$51.28.....	61 28

Iowa

Ap. \$165.73

BELLEVUE— <i>St. Paul's</i> : Salary of Rev. Mr. Nieh, Hankow.....	15 00
CHARITON— <i>St. Andrew's</i> : Gen.....	7 80
DES MOINES— <i>St. Mark's</i> : Gen.....	13 66
DUBUQUE— <i>St. John's</i> : Alaska, \$25; salary of Rev. Mr. Nieh, Hankow, \$60	85 00
DURANT— <i>St. Paul's</i> : Gen.....	7 00
INDEPENDENCE— <i>St. James's</i> : Gen.....	12 27
SIoux CITY— <i>St. Thomas's</i> : "A Mem- ber," Gen.....	25 00

Kansas

Ap. \$734.74; Sp. \$12.00

EMPORIA— <i>St. Andrew's</i> : Gen.....	15 00
TOPEKA (NORTH)— <i>Church of the Good</i> <i>Shepherd</i> : Gen.....	1 27
<i>Grace Cathedral</i> : \$13.37, S. S.,* \$66.42, Gen.....	79 79
<i>St. Simon's</i> : Gen.....	8 50
MISCELLANEOUS—Wo. Aux., "Bishop Thomas Memorial" scholarship, St. John's University, Shanghai, \$50; Gen., \$275; Sp. for scholarship for poor whites, Georgia, \$12.....	337 00
Through Bishop Millspaugh, Gen...	80 18
"A Friend of Missions," Gen.....	225 00

Kansas City

Ap. \$193.94; Sp. \$75.68

KANSAS CITY— <i>Grace</i> : \$35, Wo. Aux., \$5, Gen.....	40 00
<i>St. George's</i> : Wo. Aux., Gen.....	15 00
<i>Trinity Church S. S.</i> : Gen.....	35 00
NEOSHO— <i>St. John's</i> : \$18.50, S. S., \$26.44, Gen.....	44 94

WARRENSBURG— <i>Christ Church</i> : Frn., \$1; Gen., \$8.....	9 00
MISCELLANEOUS—Wo. Aux., Gen., \$30; Sp. for Bishop Johnson, for work in South Dakota, \$30.50.....	60 50
Babies' Branch, Gen., \$20; Sp. for "Little Helpers'" cot, St. Agnes' Hospital, Raleigh, North Carolina, \$5; Sp. for Akita Kindergarten, Tokyo, \$40.18.....	65 18

Kentucky

Ap. \$526.77; Sp. \$3.00

COLUMBUS— <i>Christ Church</i> : Dom. and Frn.	5 00
FULTON— <i>Trinity Church</i> : Gen.	6 23
GUTHRIE— <i>Christ Church</i> : Rev. Charles P. Rodefer, Gen.	10 00
HENDERSON— <i>St. Clement's</i> : Gen.	5 00
HOPKINSVILLE— <i>Grace</i> : Gen.	50 00
LOUISVILLE— <i>Advent</i> : Gen.	57 04
Grace: Gen.	75 00
Church of Our Merciful Saviour: Gen. St. George's: Gen.	25 00 5 00
St. Paul's: Gen.	160 50
PADUCAH— <i>Grace</i> : Gen.	125 00
UNIONTOWN—"J. H. D.," Gen.	3 00
MISCELLANEOUS—"Mrs. M. B. D.," Sp. for parish house, undertaken by clergyman in Olympia, \$2; Sp. for lighting plant, St. John's University, Shanghai, \$1.....	3 00

Lexington

Ap. \$248.50

COVINGTON— <i>St. John's</i> : Gen.	32 75
Trinity Church: Gen.	53 42
ERLANGER—Gen.	3 00
FORT THOMAS— <i>St. Andrew's</i> : Gen.	6 00
FRANKFORT— <i>Ascension</i> : Gen.	50 00
LEXINGTON— <i>Christ Church Cathedral</i> : Gen.	60 00
NEWPORT— <i>St. Paul's</i> : Gen.	43 33

Long Island

Ap. \$1,364.38; Sp. \$538.00

ASTORIA— <i>Church of the Redeemer</i> : Gen.	40 00
BROOKLYN— <i>Ascension</i> : Gen.	100 00
Ascension Chapel: Gen.	10 00
(BEDFORD AVENUE)— <i>Christ Church</i> : Gen.	81 68
Church of the Good Shepherd: Wo. Aux., Sp. for Arkansas Church Mis- sion Building Fund.....	2 00
(HEIGHTS)— <i>Grace</i> : Gen.	100 00
Grace: Wo. Aux., Sp. for Bishop Brent, Philippine Islands, \$200; Sp. for St. Paul's School, Lawrenceville, South- ern Virginia, \$100; Sp. for Colored work in West Texas, under Bishop Johnston, \$100; Sp. for scholarship in Rev. John A. Staunton's School, Philippines, \$50.....	450 00
St. Ann's: William G. Low, Sp. for re- building mission house, Tanana, Alaska.....	50 00
St. Luke's: H. Putnam, \$50, Mrs. W. H. Bolton, \$5, "Anonymous," \$25, Gen.	80 00
(FLATBUSH)— <i>St. Paul's</i> : Sp. for or- gan for Deaconess Boorman, Char- lottesville, Virginia.....	13 00
FLUSHING— <i>St. George's</i> : Gen.	100 50
GREAT NECK— <i>All Saints'</i> : Frn., \$106.15; Gen., \$228.49.....	334 64

GREENPORT— <i>Holy Trinity Church</i> : Dom., \$25; Alaska, \$25; Frn., \$25; China, \$1; Gen., \$11.96.....	87 96
JAMAICA— <i>Grace</i> : Gen.	5 85
MASSAPEQUA— <i>Grace</i> : Gen.	41 00
Grace Chapel: Gen.	5 45
MERRICK— <i>Church of the Redeemer S.</i> S.: Sp. for Bishop Rowe, Alaska....	18 00
OYSTER BAY— <i>Christ Church</i> : Gen.	57 75
RICHMOND HILL— <i>Resurrection</i> : Gen., \$100; Sp. for electric lights, St. John's University, Shanghai, \$5....	105 00
ROCKAWAY— <i>Trinity Church</i> : Dom., \$14.80; Frn., \$25.47.....	40 27
SHELTER ISLAND— <i>St. Mary's</i> : Gen.	29 28
MISCELLANEOUS—"For Christ," Gen.	150 00

Los Angeles

Ap. \$333.50

LONG BEACH— <i>St. Luke's</i> : Gen.	23 00
LOS ANGELES— <i>St. Athanasius's</i> : Gen.	20 00
St. Matthias's: Gen.	13 25
St. Paul's Pro-Cathedral: Gen.	64 40
Rev. A. C. Stilson, D.D., Gen.	10 00
"A Friend of Missions," Gen.	100 00
MONTECITO— <i>All Saints</i> : A "Tithe of the Tithe," Dom., \$5; Bishop Aves' work, Mexico, \$5.....	10 00
PASADENA— <i>All Saints' S. S.</i> : Gen.	82 00
SAN PEDRO— <i>St. Peter's</i> : Gen.	5 85
SANTA BARBARA— <i>Trinity Church</i> : Gen.	5 00

Louisiana

Ap. \$201.05; Sp. \$9.00

HOUMA— <i>St. Matthew's</i> : Gen.	1 00
LAKE LAND—Mrs. J. B. Churchill, Gen.	5 00
NEW IBERIA— <i>Epiphany</i> : Gen.	14 00
NEW ORLEANS— <i>Christ Church</i> : Wo. Aux., Miss Suthon's salary, Japan....	10
Grace: Wo. Aux., Gen., 25 cts.; Miss Suthon's salary, Japan, 25 cts.....	50
St. Andrew's: Dom. and Frn.	11 25
St. John's: Wo. Aux., Dom.	25
St. Paul's: Wo. Aux., Miss Suthon's salary, Japan, \$10; Gen., \$2.....	12 00
Trinity Church: Gen.	155 95
St. FRANCISVILLE—Ernest Newman, Gen., \$1; Sp. for Miss Bull, for Widely Loving Society, for the sol- diers' orphans, Kyoto, \$5; Sp. for Mrs. Kaubie's daughter, for what Miss Bull deems best, Kyoto, \$4....	10 00

Maine

Ap. \$1,647.36; Sp. \$3,820.00

BAR HARBOR—Miss Mary W. Hoffman, \$300, Mrs. Annie C. Kane, \$500, Mrs. Mary I. Kingsland, \$300, Sp. for school for American boys, Baguio, Philippine Islands.....	1,100 00
BATH— <i>Grace</i> : Gen.	20 00
BIDDEFORD— <i>Christ Church</i> : Gen.	12 00
CAPE NEDDICK—"W.," Sp. for the day's work in the Pacific Northwest, Olym- pia, \$80; Sp. for lighting plant, St. John's University, Shanghai, \$20....	100 00
CARIBOU— <i>St. Luke's</i> : Gen.	5 00
DEXTER— <i>Church of the Messiah</i> : Gen.	5 00
EXETER— <i>Holy Trinity Church</i> : Gen.	2 05
GARDINER— <i>Christ Church</i> : Gen.	24 85
HALLOWELL— <i>St. Matthew's</i> : Gen.	3 00
HULL'S COVE— <i>Church of Our Father</i> : Gen.	3 86
KENNEBUNKPORT—Miss E. D. Reynolds, Sp. for Rev. Yoshimichi Sugulra, True Light Church, Tokyo.....	5 00

Acknowledgments

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NEW CASTLE— <i>St. Andrew's</i> : Gen.....	49 96
NORTH EAST HARBOR— <i>St. Mary's-by-the-Sea</i> : Gen.....	1,154 57
H. W. Nelson, Gen.....	50 00
Miss Newhall, \$5, Miss J. Wood, \$25, Mrs. and Miss Howells, \$10, Mrs. Manning, \$25, Mrs. Nelson, \$10, Miss M. E. Lewis, \$25, Miss Forsythe, \$5, Mrs. Anson W. Hard, \$50, Mrs. W. W. Vaughan, \$5, John S. Melcher, \$25, Miss Eleanor Blodgett, \$500, Miss E. Leland, \$20, Miss H. A. Davis, \$20, Mrs. W. McMichael, \$5, Mrs. W. W. Farnam, \$25, Mrs. John A. Brown, \$100, Mrs. John Wells, \$25, Mrs. Winthrop Sargent, (of which for Bishop Brent, Philippine Islands, \$70); \$90; Sp. for "North East Harbor" bed, University Hospital, Manila, Philippine Islands, "A. T. A.," Sp. for school for American boys, Baguio, Philippine Islands, Mrs. H. H. Furness, Jr., Sp. for Philippines	970 00
"Anonymous," Sp. for Philippines..	1,000 00
Elizabeth C. Winsor, \$25, Elizabeth Tilton, \$50, Sp. for furnishing nurses' house, University Hospital, Philippine Islands; Dallas B. Pratt, Sp. for Baguio School, Philippine Islands, \$50.....	10 00
Mrs. G. G. Hayward, Sp. for lighting plant, St. John's University, Shanghai.....	500 00
PORTLAND— <i>St. Luke's Cathedral</i> : Gen. <i>St. Stephen's</i> : Gen.....	125 00
(WOODFORD'S)— <i>Trinity Church</i> : Gen..	108 57
WATERVILLE— <i>St. Mark's</i> : Gen.....	10 00
YORK HARBOR— <i>St. George's</i> : Frn....	18 00
	15 50
	165 00

Marquette

Ap. \$15.00

ISHPEMING— <i>Grace</i> : Wo. Aux., Rev. Mr. Ancell's work, Shanghai.....	5 00
SAULT STE. MARIE— <i>St. James's</i> : Wo. Aux., Dom., \$5; Rev. Mr. Ancell's work, Shanghai, \$5.....	10 00

Maryland

Ap. \$595.86; Sp. \$23.50

ALLEGHENY CO. (FROSTBURG) — <i>St. John's S. S.*</i> : Gen.....	25 00
(CARLOS JUNCTION)— <i>S. S.*</i> : Gen.....	8 51
ANNE ARUNDEL CO.— <i>Severn Parish S. S.*</i> : Gen.....	35 00
<i>Westminster Parish, St. Alban's</i> : Gen..	2 61
BALTIMORE— <i>Grace</i> : Gen.....	10 00
<i>Memorial</i> : Wo. Aux., Gen.....	10 00
<i>St. Michael and All Angels</i> : Dom., \$150; Frn., \$150; Wo. Aux., "Mrs. H. C. L.," Gen., \$1.....	301 00
<i>St. Peter's S. S.*</i> : "William Woodward" (Graduate) scholarship, South Dakota, \$60; Gen., \$64.60.....	124 60
"Cash," Sp. for Church Extension Fund, Porto Rico.....	2 50
Mary T. Steele, Sp. for lighting plant, St. John's University, Shanghai.....	1 00
"Cash," Sp. for lighting plant, St. John's University, Shanghai.....	5 00
"H. W. A.," Sp. for Rev. Mr. Ancell, Shanghai.....	10 00
BALTIMORE CO. — <i>Sherwood Parish, Sherwood Church</i> : Dom., \$17.77; Frn., \$15.11.....	32 88
FREDERICK CO. (FREDERICK) — <i>All Saints</i> : Dom., \$9.41; Indian, \$2.50;	

Colored, \$3.75; Frn., \$10.75; Mexico, \$2.60; Brazil, \$4.75.....	33 76
(POINT OF ROCKS)— <i>St. Paul's Chapel S. S.</i> : Sp. for St. John's-in-the-Wilderness, Allakaket, Alaska.....	5 00
HOWARD CO. (ELLCOTT CITY)— <i>St. John's</i> : Frn.....	10 00
(HIGHLAND)— <i>St. Mark's</i> : Gen.....	2 50

Massachusetts

Ap. \$5,697.02; Sp. \$345.00

ANDOVER— <i>Christ Church</i> : Dom. and Frn., \$165.45; Gen., \$2.50.....	167 95
ARLINGTON— <i>St. John's</i> : Gen.....	51 07
BEACHMONT— <i>St. Paul's</i> : Gen.....	2 25
BOSTON— <i>Ascension</i> : Gen.....	43 59
(ROXBURY) — <i>St. James's</i> : "Marian Percy Browne" scholarship, St. Mary's Hall, Shanghai, \$50; Dom. and Frn., \$20.72.....	70 72
(EAST)— <i>St. John's</i> : Gen.....	87 54
(SOUTH)— <i>St. Matthew's</i> : Gen.....	24 41
<i>St. Paul's</i> : Gen., \$731.34; Sp. for the day's work in the Pacific Northwest, Olympia, \$10; Wo. Aux., Miss Cuddy's salary, Porto Rico, \$30; Missionary Study Class, China, \$6..	777 34
<i>St. Stephen's</i> : Gen.....	10 00
<i>Trinity Church</i> : Sp. for work of Archdeacon Stuck, Alaska, \$25; "A Member," Sp. for parish hall in the Pacific Northwest, Olympia, \$50; Sp. for work of Rev. Yoshimichi Sugura, Tokyo, \$50; Wo. Aux., "A Member," "Christian Renton Loring" scholarship, St. Mary's Hall, Shanghai, \$50; "A Member" Hooker Memorial School, Mexico, \$10.93; San Gabriel, Brazil, \$3.46; Isle of Pines, Cuba, \$11.21; Haiti, \$2.40.....	203 00
(EAST ORIENT HEIGHTS) — <i>Mission</i> : Frn., \$31.19; S. S.* Gen., \$11.74..	42 93
Miss A. T. Reynolds, Sp. for three days of a white man's labor on Mr. Hoare's house, Tanana, Alaska, \$20; Sp. for missionary in Pacific Northwest, Olympia, \$10.....	30 00
"A Member," Gen.....	5 00
BRIDGEWATER— <i>Trinity Church</i> : Dom..	7 00
BROOKLINE (LONGWOOD)— <i>Church of Our Saviour</i> : "A Member," Sp. for author's day's work in the Pacific Northwest, Olympia, \$25; Sp. for Rev. Yoshimichi Sugura, Tokyo, \$25	50 00
<i>All Saints</i> : Gen.....	313 65
<i>St. Paul's</i> : Dom., \$240.74; Frn., \$154.01; Gen., \$142.69.....	537 44
CAMBRIDGE (EAST)— <i>Ascension S. S.*</i> : Gen.....	12 50
<i>Christ Church</i> : "A Friend," Gen.....	50 00
<i>St. James's</i> : Gen., \$30.81; Wo. Aux., Miss Cuddy's salary, Porto Rico, \$10.....	40 81
<i>St. Peter's</i> : Gen.....	48 12
CONCORD— <i>Trinity Church</i> : Gen.....	15 00
COHASSET — <i>St. Stephen's</i> : Dom., \$41.30; Frn., \$33; Dom. and Frn., \$305.70; Sp. for Bishop Rowe, Alaska, \$20.....	400 00
DEDHAM— <i>St. Paul's</i> : In loving memory of Kate Andre Knowlton, April 10th, 1908, Sp. for rebuilding mission house, Tanana, Alaska.....	5 00
FALL RIVER— <i>Ascension</i> : Dom. and Frn.....	297 92
FALMOUTH— <i>St. Barnabas</i> : Gen. (of which S. S.,* \$16.67).....	126 47
(WOOD'S HOLE)— <i>Church of the Messiah</i> : Wo. Aux., Hooker Memorial School, Mexico.....	5 00

HANOVER — <i>St. Andrew's: Dom.</i> , \$54.03; Frn., \$80.48.....	134 51
"A Friend," Gen.....	50 00
HOPKINTON — <i>St. Paul's S. S.*: Gen.</i>	4 50
HYANNIS PORT — <i>St. Andrew's-by-the-Sea: Gen.</i>	25 00
LAWRENCE — <i>Grace: Gen.</i>	124 35
(SOUTH)— <i>St. Augustine's S. S.*: Gen.</i>	10 00
LINCOLN — <i>St. Anne's S. S.*: Gen.</i>	15 80
LOWELL — <i>St. Anne's: "Mrs. M. N. S.,"</i> for Deaconess Carter's work at Al- lakaket, Koyukuk River, Alaska....	2 00
MARBLEHEAD — <i>Rev. James Lewis Small,</i> Gen.	2 00
MARION — <i>St. Gabriel's: Gen.</i>	327 38
MATTAPOISETT — <i>St. Philip's: Gen.</i>	28 42
MEDFORD — <i>Grace: Wo. Aux., Miss</i> Cuddy's salary, Porto Rico, \$5; S. S.,* Gen., \$24.36.....	29 36
MELROSE — <i>Trinity Church S. S.*:</i> Gen.	20 79
MILTON (EAST) — <i>Church of Our Sa-</i> <i>viour: Gen. (of which S. S.,*</i> <i>\$11.59)</i>	18 79
<i>St. Michael's: Gen.</i>	100 39
NATICK — <i>St. Paul's: Gen. (of which</i> <i>S. S.,* \$10.04), \$35.04; Wo. Aux.,</i> <i>Miss Cuddy's salary, Porto Rico,</i> <i>\$8.75</i>	43 79
NEEDHAM — <i>Christ Church: Gen.</i>	5 00
NEWBURYPORT — <i>Christ Chapel S. S.*:</i> Gen.	27 82
<i>St. Paul's S. S.*: Gen.</i>	30 83
NEWTON (WABAN) — <i>Church of the</i> <i>Good Shepherd S. S.*: Gen.</i>	35 17
(WEST AND AUBURNDALE)— <i>Church of</i> <i>the Messiah: Gen.</i>	121 94
(LOWER FALLS)— <i>St. Mary's: Frn.,</i> <i>\$1; Gen., \$39.53</i>	40 53
(HIGHLANDS)— <i>St. Paul's: Gen.</i>	25 65
(CENTRE)— <i>Trinity Church: Gen.</i>	152 02
PORTERSVILLE — <i>Church of Our Saviour</i> <i>S. S.*: Gen.</i>	7 00
QUINCY — <i>Christ Church: Gen.</i>	100 00
(WOOLASTON) — <i>St. Chrysostom's:</i> <i>"Mrs. C.," Sp. for Bishop Brown,</i> <i>Arkansas, \$10; Sp. for Bishop Rowe,</i> <i>Alaska, \$10; Sp. for Hospital for</i> <i>the Blind, Shanghai, \$10</i>	30 00
SALEM — <i>Grace: Gen., \$20; Miss Fran-</i> <i>ces R. Killeam, Sp. for a day's ex-</i> <i>penses at St. Agnes's Hospital, Ral-</i> <i>elgh, North Carolina, \$5; Sp. for St.</i> <i>Paul's School, Lawrenceville, South-</i> <i>ern Virginia, \$5</i>	30 00
SWAMPSCOTT — <i>Holy Name: Gen.</i>	48 60
TAUNTON — <i>St. John's S. S.*: Gen.</i>	5 00
<i>St. Thomas's: Wo. Aux., "A Mem-</i> <i>ber," Gen.</i>	100 00
WAREHAM — <i>Church of the Good Shep-</i> <i>herd: Gen.</i>	25 57
WELLESLEY — <i>St. Andrew's: Gen.</i>	104 85
MISCELLANEOUS — <i>Rt. Rev. William</i> <i>Lawrence, D.D., Gen.</i>	200 00
"H. M. S. and E. E. S.," Gen.....	2 00
Branch Wo. Aux., Miss Cuddy's sal- ary, Porto Rico.....	296 25
Wo. Aux., "A Friend," Brazil.....	100 00
Wo. Aux., "A Member," Gen.....	50 00
Wo. Aux., Sp. for Church Extension Fund, Porto Rico.....	5 00
Wo. Aux., bequest of Mrs. Susan H. Pope, Sp. for Mrs. T. C. Wetmore's work, Arden, Asheville.....	25 00
Dakota League, salaries in Indian Missions, \$17; "Frances Lathrop Fiske" scholarship, St. Mary's School, Rosebud, South Dakota, \$60; Sp. for support of children at Fort Yukon, Alaska, \$5; Sp. for Bishop Mann, for Indian Missions in North Dakota, \$25; Sp. for Rev. F. W. Merrill, Oneida, Fond du Lac, \$5...	112 00

Michigan

<i>Ap. \$271.68; Sp. \$2.00</i>	
ALPENA — <i>Trinity Church: Dom., \$10;</i> <i>Frn., \$5; Gen., \$5</i>	20 00
BAY CITY — <i>Grace: Gen.</i>	11 20
ST. JOHN'S Mission: Gen......	4 00
DETROIT — <i>Church of the Messiah:</i> <i>Gen.</i>	123 48
<i>St. George's: Gen.</i>	10 00
<i>St. John's: "Two Members," Sp. for</i> <i>electric lighting plant, St. John's</i> <i>University, Shanghai</i>	2 00
LANSING — <i>St. Paul's: Gen.</i>	91 00
OWOSSO — <i>Christ Church: Gen.</i>	5 00
PONTIAC — <i>All Saints: Gen., \$37;</i> <i>Junior Aux., "Bishop C. D. Wil-</i> <i>lams" scholarship, St. John's School,</i> <i>Cape Mount, Africa, \$25; S. S.,*</i> <i>Gen., \$1</i>	63 00
ROCHESTER — <i>St. Philip's: Gen.</i>	2 00
SAGINAW — <i>St. John's: Gen.</i>	42 00

Michigan City

<i>Ap. \$348.47</i>	
FORT WAYNE — <i>Trinity Church: Gen.</i> ...	25 00
PLYMOUTH — <i>St. Thomas's: \$37.87, S.</i> <i>S., \$35.60, Gen.</i>	73 47
MISCELLANEOUS —"A Friend of Mis- <br/ sions," Gen.....	250 00

Milwaukee

<i>Ap. \$169.65</i>	
BALDWIN — <i>St. Luke's: Gen.</i>	1 10
DELAFIELD — <i>St. John Chrysostom's S.</i> <i>S.*: Gen.</i>	10 50
Memorial gift, from "Five Sisters," for Miss Farthing's work, Alaska...	25 00
DELAYAN — <i>Christ Church: Dom.,</i> <i>\$8.45; Frn., \$14.43</i>	22 88
JANESVILLE — <i>Trinity Church: Gen.</i> ...	8 17
LANCASTER — <i>Emmanuel Church: Wo.</i> <i>Aux., Gen.</i>	1 00
WATERVILLE — <i>St. Mary's S. S.*: Gen.</i> ...	1 00
MISCELLANEOUS — <i>Branch Wo. Aux.,</i> <i>Gen.</i>	50 00
Babies' Branch, work among the mountain children of the South, \$25; Miss Woods's work, Fort Yukon, Alaska, \$25.....	50 00

Minnesota

<i>Ap. \$939.03; Sp. \$143.33</i>	
ALBERT LEA — <i>Christ Church: Gen.</i>	45 00
BENSON — <i>Christ Church: Gen.</i>	12 50
FARIBAULT — <i>Shattuck School: Gen.</i>	100 00
MINNEAPOLIS — <i>Gethsemane: Gen.,</i> <i>\$400; S. S.,* Gen., \$69.63; Sp. for</i> <i>Bishop Knight, Western Colorado,</i> <i>\$25; Sp. for Bishop Brewer's work</i> <i>at Bridger, Montana, \$25; Sp. for</i> <i>work at Baudette, Duluth, \$10</i>	529 63
<i>St. Mark's: Gen.</i>	117 51
RED WING — <i>Christ Church: \$160, S.</i> <i>S., \$10, Gen.</i>	170 00
ST. JAMES — <i>Calvary Mission: Gen.</i>	3 00
ST. PAUL — <i>St. James's S. S.*: Gen.</i>	18 80
WINDOM — <i>Church of the Good Shep-</i> <i>herd: Gen.</i>	2 50
MISCELLANEOUS — <i>Sp. for Rev. J. V.</i> <i>Alfvigren's stipend</i>	83 33

Mississippi

<i>Ap. \$96.27</i>	
BILOXI — <i>Church of the Redeemer:</i> <i>Gen.</i>	13 00
GREENWOOD — <i>Nativity: Gen.</i>	13 00
GULFPORT —"A Friend," Gen.....	2 00

HATTIESBURG—Trinity Mission: Gen...	5 00
IUKA—Church of Our Saviour: Wo. Aux., Gen.....	3 00
OCEAN SPRINGS—St. John's: China...	3 12
PASS CHRISTIAN—Trinity Church: Gen.	19 45
SCRANTON—St. John's: China.....	7 70
MISCELLANEOUS—"A Friend of Missions," Gen.....	25 00

Missouri

Ap. \$1,147.54

IRONTON—St. Paul's: Gen.....	10 75
KIRKWOOD—Grace: Gen.....	160 10
LOUISIANA—Calvary: Gen.....	21 00
OLD ORCHARD — Emmanuel Church: Gen.....	210 00
POPLAR BLUFF—Holy Cross: Gen.....	5 25
PRAIRIEVILLE—St. John's: Gen.....	10 65
ST. LOUIS—Advent: Gen.....	3 50
Epiphany Mission: Gen.....	5 00
Church of the Good Shepherd: Gen...	3 25
Holy Communion: Gen.....	246 56
St. Andrew's: Gen.....	21 00
St. Barnabas's: Gen.....	2 00
St. George's Chapel: Gen.....	93 90
(CARONDELET)—St. Paul's: Gen.....	21 00
St. Peter's: Dom., \$35.16; Frn., \$30.87	66 03
St. James's Memorial: Gen.....	20 00
St. Timothy's: Gen.....	2 50
Trinity Church: Gen.....	11 55
MISCELLANEOUS — Branch Wo. Aux., "Frederick B. Sheetz Memorial" scholarship, St. John's School, Cape Mount, Africa, \$25; Medical Missions in China, \$101; Gen., \$107.50.	233 50

Montana

Ap. \$98.00

CHINOOK—St. Timothy's: Gen.....	20 00
HAYRE—St. Mark's: Gen.....	50 00
LEWISTOWN—St. James's: Gen.....	28 00

Nebraska

Ap. \$58.57

CENTRAL CITY—Christ Church: Dom. and Frn.....	28 06
OMAHA—St. Barnabas's S. S.*: Dom. and Frn.....	10 94
St. Paul's: Dom. and Frn.....	17 50
TEKAMAH—Holy Cross S. S.*: Gen...	2 07

Newark

Ap. \$723.87; Sp. \$57.00

ARLINGTON — Trinity Church; Girls' Friendly Society, Sp. for Rev. W. S. Claiborne, Sewanee, Tennessee, for the education of one girl.....	10 00
BELLEVILLE—"Dick," Deaf-mute Missions	2 00
EAST ORANGE—Christ Church: Gen...	10 00
St. Paul's: Gen., \$100; S. S.,* Dom. and Frn., \$52.71.....	152 71
Mrs. Lucy M. Richards, Sp. for Ingle Hall Building Fund, Silver Bay, Albany	25 00
EDGEWATER—Mediator: Gen.....	2 25
ENGLEWOOD—St. Paul's: Gen.....	55 34
FORT LEE—Church of the Good Shepherd: Gen.....	10 00
HACKENSACK—Christ Church: Gen...	50 10
HAMBURG—Church of the Good Shepherd: Gen.....	13 63
HILLSDALE — Holy Trinity Church: Gen.	3 50

LAKE HOPATCONG (SPERRY SPRINGS)—Sp. for Dr. Boone's new hospital ward, Shanghai.....	5 00
MILBURN—St. Stephen's: Dom., \$25; Gen., \$113.85.....	138 85
MONTCLAIR—St. John's: Gen.....	95 86
St. Luke's: Mrs. Walter Kidde, Sp. for lighting plant, St. John's University, Shanghai	2 00
"J. A. V. N.," for the Divinity-school at Tokyo.....	10 00
MORRISTOWN—St. Peter's: For the salary of Rev. Hudson Stuck, Alaska..	112 00
NEWARK—St. Paul's: Dom., \$15.54; Frn., \$31.40.....	46 94
PASSAIC—St. George's: Gen.....	5 18
RAMSEY—Miss Cecilla Rivett, Sp. for Rev. Y. Sugaira's Church, Tokyo...	10 00
SHORT HILLS—Christ Church: Ann Truslow,* Gen.....	2 00
SUMMIT—Calvary S. S.*: Gen. (of which James L., 3d, \$1, Fred. K., \$1, Willie A., \$1, Francis A., \$1, and Elizabeth A. Truslow, \$2).....	6 00
Miss F. H. Stone, Sp. for Philippines.	5 00
VERNON—St. Thomas's: Gen.....	2 51
MISCELLANEOUS—"Study Class Leader," Gen.....	5 00

New Hampshire

Ap. \$275.20; Sp. \$5.00

CLAREMONT (WEST)—Union Church: Gen.....	6 00
CONCORD—St. Paul's: Gen.....	15 00
St. Timothy's: \$20, S. S.,* \$24.33, Gen.....	44 33
Mrs. G. B. Balch, Gen., \$5; Sp. for lighting plant, St. John's University, Shanghai, \$5.....	10 00
CORNISH—Trinity Church: Gen.....	1 00
HANOVER—St. Thomas's: Dom.....	11 16
HOPKINTON—St. Andrew's: Dom. and Frn.....	21 23
INTERVALE—Professor J. T. Beckwith, Gen.....	25 00
KEENE—St. James's: Dom. and Frn...	6 18
MANCHESTER—St. Andrew's: Gen.....	8 50
NASHUA—Church of the Good Shepherd: Gen.....	62 02
NEW LONDON—St. Andrew's: Gen....	40 96
SALMON FALLS—Christ Church: Gen...	2 50
SANBORNVILLE—St. John the Baptist's: Gen.....	16 32
Mrs. Lillian S. Rogers, for Rev. S. H. Littell's work, Hankow.....	10 00

New Jersey

Ap. \$902.23; Sp. \$94.20

ASBURY PARK—Trinity Church: Colored work, \$5; S. S.,* Gen., \$40....	45 00
J. H. Carey, Gen.....	2 50
ATLANTIC CITY—Ascension S. S.*: Gen.....	35 00
St. James's: Gen.....	25 00
BELMAR—Holy Apostles': Gen.....	28 00
BEVERLY—St. Stephen's: Gen.....	100 00
BRIDGETON—Miss A. E. Neff, Gen....	5 00
CAMDEN—St. Paul's: "A Member of Wo. Aux.," Frn.....	10 00
St. Wilfrid's: Gen.....	25 00
DELAIR—Holy Trinity Church: Gen...	5 00
FLORENCE—St. Stephen's: Gen., \$10; "A Member of St. Anne's Guild," Sp. for salary of Mrs. William Holmes, Santee Agency, South Dakota, \$5...	15 00
FREEHOLD—St. Peter's: Dom., \$50.81; Frn., \$45.....	95 81
GIBBSBORO — St. John's-in-the-Wilder-	

ness: Dom., \$5; Frn., \$5.....	10 00	(MARINER'S HARBOR)— <i>All Saints' S.</i>	
HADDONFIELD—"H. C. M.," Gen.....	2 00	<i>S.</i> : Gen.....	5 00
LONG BRANCH— <i>St. James's</i> : Gen.....	20 00	<i>Beloved Disciple</i> : Gen.....	27 45
MERCHANTVILLE— <i>Grace</i> : Wo. Aux.,		<i>Calvary</i> : Dom., \$1,600; Frn., \$900;	
Sp. for salary of Mrs. William		"A Member," Gen., \$100; (In Me-	
Holmes's lace-teacher, Santee Agency,		moriam), "H and R.," Sp. for All	
South Dakota.....	5 00	<i>Saints' Catechetical School</i> , Hankow,	
METUCHEN— <i>St. Luke's</i> : Gen.....	10 00	\$225.....	2,825 00
MILLVILLE— <i>Christ Church</i> : Frn.....	5 00	<i>Church Missions House Chapel</i> : Gen.....	65
MONMOUTH BEACH — <i>St. Peter's-in-</i>		<i>Epiphany</i> : Gen., \$232; Wo. Aux., "A	
<i>Galilee</i> : Wo. Aux., Frn., \$50; Sp.		Member," support of Deaconess Hen-	
for salary of nurse, Morganton Hos-		derson, Shanghai, \$250.....	482 00
pital, Asheville, \$15.....	65 00	<i>Grace</i> : "A Member," \$100; "A Mem-	
MOORESTOWN— <i>Trinity Church</i> : Gen.,		ber," \$50; Gen., "A Member," Sp.	
\$15; "A Member," "Trinity Memor-		for Miss L. J. Woods, Fort Yukon,	
ial" scholarship, St. Elizabeth's		Alaska, \$10; Miss J. Livingston,	
School, South Dakota, \$60; S. S. for		Sp. for electric lights for St. John's	
"Rev. H. Hastings Weld Memorial"		University, Shanghai, \$100; St. Au-	
scholarship, St. John's School, Cape		gustine's League, Committee on Mis-	
Mount, Africa, \$25.....	100 00	sions for Colored People, Sp. for St.	
NAVESINK— <i>All Saints' Memorial</i> : Gen.	134 43	Agnes's Hospital, Raleigh, North	
NEW BRUNSWICK— <i>St. John the Evan-</i>		Carolina, for current expenses for	
<i>gelist's</i> : Miss Ives, Gen.....	2 00	August, \$10; Sp. for Good Samaritan	
OCEAN CITY—"A Friend," Sp. for Rev.		Hospital, Charlotte, North Carolina,	
Mr. Sugura, of the True Light		for current expenses for August,	
Church, Tokyo.....	5 00	\$10.....	280 00
PEMBERTON— <i>Grace</i> : Dom.....	5 00	<i>Holy Apostles</i> : Sp. for Bishop Keator's	
PLAINFIELD— <i>Grace</i> : Gen.....	45 05	work, Olympia, \$9.29; Sp. for Bishop	
<i>Holy Cross</i> : R. and A. Lloyd, Sp. for		Kinsolving, Brazil, \$14.87; Sp. for	
the day's work in the Pacific North-		Bishop Funsten, Idaho, \$19.84; Sp.	
west, Olympia.....	10 00	for Bishop Scadding, Oregon, \$11.77;	
PRINCETON— <i>Trinity Church</i> : "A Mem-		Sp. for Bishop Wells, Spokane,	
ber of the Wo. Aux.," Gen.....	5 00	\$12.32; Sp. for Bishop Paddock,	
RUMSON— <i>St. George's</i> : Wo. Aux., Sp.		Eastern Oregon, \$61.61; Sp. for	
for salary of nurse, Morganton Hos-		Bishop Aves, Mexico, \$7; Sp. for Rev.	
pital, Asheville.....	30 00	L. M. A. Haughwout's School, Mex-	
SALEM— <i>St. John's</i> : Indian, \$6.65;		ico City, Mexico, \$45.....	181 70
Colored, \$6.64.....	13 29	<i>Holy Communion</i> : Mrs. Charles W. O-	
SCOTCH PLAINS— <i>All Saints'</i> : Gen.....	20 00	gden, Gen.....	500 60
SEA GIRT— <i>St. Uriel's-the-Archangel</i> :		<i>Incarnation</i> : Roland E. Curtis, Dom.,	
Gen.....	25 00	\$10; Colored, \$10; Indian, \$10;	
SWEDESBORO— <i>Trinity Church</i> : Gen....	42 00	Frn., \$10; "A Member," Sp. for	
TRENTON— <i>St. James's S. S.</i> : Gen.....	12 00	electric plant, St. John's University,	
<i>St. Paul's</i> : Frn.....	15 15	Shanghai, \$1.....	41 00
MISCELLANEOUS — Babies' Branch, Sp.		<i>Intercession Chapel S. S.</i> : Gen.....	125 00
for salary of Mrs. William Holmes's		(RICHMOND, S. I.)— <i>St. Andrew's</i> : Gen.	30 00
lace-teacher, at the Santee Agency,		<i>St. Chrysostom's Chapel</i> : Dom., \$15.75;	
South Dakota.....	24 20	Alaska, \$2; Frn., \$16.61; Soochow,	
		Shanghai, \$2.60.....	36 96
		<i>St. George's</i> : Woman's Branch Mis-	
		sionary Society, "St. George's" schol-	
		arship, St. Mary's School, South Da-	
		kota, \$60; Cape Mount, Africa,	
		\$1.50; Sp. for Clergy Fund, Bishop	
		Funsten, Idaho, \$100; Sp. for Clergy	
		Fund, Bishop Graves, Kearney, \$100;	
		Sp. for Deaconess Sybil Carter,	
		\$50; Sp. for Archdeacon Stuck,	
		Alaska, \$50; Sp. for Mrs. Hunter's	
		Hospital, Raleigh, North Carolina, \$1	362 50
		<i>St. James's</i> : Dom. and Frn., \$2,500;	
		Wo. Aux., "In Memory Rev. E. Wal-	
		pole Warren, Aug. 6, 1908, Sp. for	
		Bishop Kinsolving for church at Pel-	
		otas, Brazil, \$1,000.....	3,500 00
		<i>St. Michael's</i> : Gen.....	7 37
		<i>St. Thomas's</i> : "A Member," Gen.....	300 00
		<i>Trinity Church</i> : Mrs. John McEwen	
		Ames, Wo. Aux., work among women	
		and children in Alaska.....	25 00
		<i>Zion and St. Timothy</i> : \$365, Mrs. Wil-	
		liam Harmon Brown, \$25, Gen.....	390 00
		"M. C. S.," "Charlotte" scholarship,	
		St. Elizabeth's School, South Dakota,	
		\$60; St. Paul's College, Tokyo, \$100;	
		St. John's University, Shanghai,	
		\$100; Gen., \$300.....	560 00
		Miss Ellen King, Gen.....	1,000 00
		Mr. and Mrs. G. S. Bowdoin, Sp. for	
		Boys' School, Bagulo, Philippine	
		Islands.....	1,000 00

New York

Ap. \$11,777.13; Sp. \$3,758.20

BEDFORD— <i>St. Matthew's</i> : Wo. Aux. (of	
which Miss Luquer, \$5), Sp. for	
Good Shepherd Hospital, Fort De-	
fiance, Arizona.....	36 50
BRONXVILLE— <i>Christ Church</i> : Miss E.	
L. Lundy, Sp. for Rev. H. Lewis,	
Mesilla Park, New Mexico, \$50; Sp.	
for missionary in the Pacific North-	
west, for a club house, Olympia, \$75.	125 00
ELLENVILLE— <i>St. John's</i> : Dom. and	
Frn.....	20 00
DOBBS FERRY— <i>Zion</i> : Gen.....	110 00
GLENHAM— <i>St. John's</i> : Gen.....	11 88
GOSHEN— <i>St. James's</i> : Mrs. Sarah T.	
Matthews, Gen.....	25 00
HARRISON— <i>All Saints'</i> : Gen.....	34 00
HIGHLAND — <i>Holy Trinity Church</i> :	
Gen.....	5 00
HOPWELL JUNCTION — <i>Resurrection</i> :	
Gen.....	1 80
HYDE PARK— <i>St. James's</i> : Gen.....	50 00
MAMARONECK— <i>St. Thomas's</i> : Gen....	183 00
MILLBROOK— <i>Grace</i> : Gen.....	75 00
MT. VERNON— <i>Trinity Church</i> : Wo.	
Aux., Sp. for Good Shepherd Hos-	
pital, Fort Defiance, Arizona.....	25 00
NEW PALTZ— <i>St. Athanasius's</i> : Gen....	5 00
NEW ROCHELLE— <i>Trinity Church</i> : Gen.	145 00
NEW YORK— <i>All Saints'</i> : Gen.....	25 00

Mrs. F. U. Paris, Sp. for Rev. S. Harrington Littell, Hankow.....	100 00	St. Mary's: Wo. Aux., "Aldert Smedes" scholarship, St. Mary's Hall, Shanghai	5 00
Tamasa May Duane, Sp. for St. John's University, Shanghai, electric plant	50 00	ROWAN Co.— <i>St. Jude's</i> : Gen.....	1 00
F. W. Devoe, Sp. for lighting plant, St. John's University, Shanghai....	100 00	<i>St. Mary's</i> : Gen.....	5 00
Jane C. Duff, Sp. for Mr. Hoare, Tanana, Alaska, for Building Fund.	5 00	SALISBURY— <i>St. John's</i> : Gen.....	1 00
"Three Friends," Sp. for day's work in the Pacific Northwest, Olympia..	40 00	<i>St. Peter's</i> : Gen.....	1 00
M. R. O'Loughlin, Sp. for lighting plant, St. John's University, Shanghai	10 00	SOUTHERN PINES— <i>Emmanuel Church</i> : Wo. Aux., Alaska, \$3; Miss Babcock's salary, Tokyo, \$2; Sp. for Bishop Gray, Southern Florida, \$2; Sp. for "Bishop Cheshire" scholarship, Holy Trinity Orphanage, Tokyo, \$3	10 00
Mrs. N. B. Potter, Sp. for altar ornaments for the Cathedral, Manila, Philippine Islands	96 00	SPENCER— <i>St. Joseph's</i> : Gen.....	1 00
"A Friend," salary of Dr. Myers, Shanghai	750 00	TARBORO— <i>Calvary</i> : Wo. Aux., Alaska, \$5; Frn., 10 cts.....	5 10
"A Friend," through Wo. Aux., Sp. for Foreign Contingent Fund.....	25 00	WARRENTON— <i>Emmanuel Church</i> : Gen.....	15 00
NYACK—William Alexander Smith, Sp. for St. John's University lighting plant, Shanghai	50 00	WILSON— <i>St. Timothy's</i> : \$18, S. S., \$20, Gen.....	38 00
OSSNING— <i>St. Paul's</i> : Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona.....	15 00	MISCELLANEOUS—"Anonymous," Gen...	50 00
Miss Mary C. Dame, Sp. for Rev. Yoshimichi Suguira, of the True Light Church, Tokyo.....	2 00		
POUGHKEEPSIE— <i>Church of the Holy Comforter</i> : "A F. C.," Dom. and Frn	15 00		
Mrs. B. R. Tenney, Gen.....	5 00		
ROSENDALE— <i>All Saints</i> : for Point Hope, Alaska	15 00		
RYE— <i>Christ Church</i> : Gen.....	327 52		
SCARSDALE— <i>St. James-the-Less</i> : Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	25 00		
TARRYTOWN—C. Fred. Odell, Bishop Brent's work, Philippine Islands....	2 00		
WARWICK— <i>Christ Church</i> : Gen.....	50 00		
YONKERS— <i>St. John's</i> : Junior Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona	15 00		
Mrs. J. H. Clark, Dom., \$15; Native work in Mexico, \$15.....	30 00		
MISCELLANEOUS—"A Friend," Pan-Anglican Thank-offering, Gen.....	50 00		
St. Augustine League, Colored, \$1,000; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$100; Sp. for St. Augustine's School, Raleigh, North Carolina, \$100.....	1,200 00		
Wo. Aux., Gen.....	1 00		

North Carolina

Ap. \$207.35; Sp. \$16.50

CHARLOTTE— <i>Chapel of Hope</i> : Gen....	75
<i>Church of the Holy Comforter</i> : Gen., \$2; Sp. for St. John's University, Shanghai, \$3.50.....	5 50
<i>St. Michael's</i> : Wo. Aux., Africa.....	2 00
<i>St. Peter's</i> : Wo. Aux., Miss Babcock's salary, Tokyo, \$5; Miss Mann's work, Tokyo, \$5; Sp. for "Bishop Cheshire" scholarship, Holy Trinity Orphanage, Tokyo, \$5.....	15 00
GREENSBORO — <i>St. Barnabas's</i> : Wo. Aux., Sp. for "Lindsay Patton" scholarship, at Bishop McKim's disposal, Tokyo.....	3 00
HALIFAX— <i>St. Mark's</i> : Gen.....	1 25
LEAKSVILLE — <i>Epiphany</i> : Wo. Aux., Gen., \$3; Miss Babcock's salary, Tokyo, \$2.50.....	5 50
MAYODAN— <i>Church of the Messiah</i> : Wo. Aux., Gen.....	2 00
RALEIGH— <i>Christ Church</i> : Gen.....	52 75
<i>St. Ambrose's</i> : Wo. Aux., Africa.....	4 00

Ohio

Ap. \$130.79; Sp. \$50.00

CLEVELAND— <i>St. Philip the Apostle</i> : Gen.....	9 50
William G. Mather, Sp. for lighting plant, for St. John's University, Shanghai	50 00
CUYAHOGA FALLS— <i>St. John's</i> : Bishop Brown, Arkansas, \$10.30; Gen. (of which Daughters of St. John's, \$5), \$30	40 30
JEFFERSON — <i>Trinity Church</i> : Bishop Brown, Arkansas.....	5 87
KENT— <i>Christ Church</i> : Gen.....	5 00
PORT CLINTON— <i>St. Thomas's S. S.*</i> : Dom., \$2.50; Frn., \$2.50.....	5 00
SANDUSKY— <i>Grace</i> : Gen., \$30.12; S. S., scholarship in Cathedral School, Hankow, \$25.....	55 12
TOLEDO— <i>St. Luke's</i> : Rev. W. C. Hopkins, D.D., Gen.....	10 00

Oregon

Ap. \$543.18

NEWPORT— <i>St. Stephen's S. S.</i> : Gen...	4 10
PORTLAND— <i>Church of the Good Shepherd</i> : Gen.....	4 82
<i>St. Stephen's Pro-Cathedral S. S.*</i> : Gen.....	87 76
Mrs. Mary B. Clopton, work of Rev. A. R. Hoare, Tanana, Alaska.....	25 00
Miss Caroline P. Sheffield, Gen.....	50 00
SALEM— <i>St. Paul's S. S.*</i> : Gen.....	21 50
MISCELLANEOUS—"A Friend of Missions," Gen.....	350 00

Pennsylvania

Ap. \$22,565.07; Sp. \$5,620.97

ANDALUSIA— <i>Church of the Redeemer</i> : Sp. for one pair of blankets, Mr. Betticher's Hospital, Alaska.....	3 87
BRYN MAWR—Rev. Robert McPetridge, Sp. for work of Rev. C. E. Betticher, Jr., Fairbanks, Alaska.....	18 87
"E. M.," \$5, "M. E. M.," \$10, Gen.....	15 00
CHADDS FORD— <i>St. Luke's</i> : Gen.....	5 00
CHESTER— <i>St. Luke's</i> : Gen.....	5 00
CLIFTON HEIGHTS — <i>St. Stephen's</i> : Gen.	5 17
COATESVILLE— <i>Trinity Church</i> : "Interested," Gen.....	25 00
CONCORD— <i>St. John's</i> : Gen.....	10 00
DOWINGTOWN— <i>St. James's</i> : Gen.....	15 00
ESSINGTON — <i>Christ Church Chapel</i> : "Interested," Gen.....	25 00

GRRAAT VALLEY— <i>St. Peter's</i> : "An Old Member," Gen.....	25 00	S. Cox, Sp. for lighting plant, St. John's University, Shanghai, \$10;	
GWYNEDD— <i>Church of the Messiah S. S.</i> : Sp. for blankets, St. Matthew's Hospital, Alaska.....	5 00	Mrs. J. S. Cox, through Wo. Aux., Sp. for Bishop Brent, Philippine Islands, \$40; Sp. for Rev. H. St. George Tucker, Tokyo, \$40.....	90 00
ITHAN— <i>St. Martin's Chapel</i> : "Attendant," Gen.....	25 00	(HAMILTON VILLAGE) — <i>St. Mary's</i> : "Interested," Gen.....	50 00
JENKINTOWN— <i>Church of Our Saviour</i> : W. W. Frazier, Gen., \$500; S. S., Sp. for blankets, St. Matthew's Hospital, Fairbanks, Alaska, \$6.31.....	506 31	<i>St. Mary's Chapel</i> : "Communicant," Gen.....	25 00
KENNETT SQUARE— <i>Advent</i> : Gen.....	4 00	<i>St. Matthew's</i> : Gen.....	37 04
LANDSDOWNE— <i>St. John's S. S.</i> : Sp. for blankets, St. Matthew's Hospital, Alaska.....	4 00	<i>St. Matthias's</i> : "Interested," Gen.....	50 00
LANGHORNE— <i>St. James's</i> : "A Friend," Gen.....	25 00	<i>St. Michael and All Angels'</i> : Gen.....	10 00
MERION—"Cash," Gen.....	50 00	<i>St. Nathaniel's</i> : Gen.....	10 00
NORRISTOWN— <i>All Saints</i> : "S., Frn., \$30; S. S., Sp. for blankets, St. Matthew's Hospital, Alaska, \$3.87.....	33 87	(15TH AND PORTER)— <i>St. Paul's Memorial</i> : "Interested," Gen.....	50 00
PEQUA— <i>St. John's S. S.</i> : Sp. for blankets, St. Matthew's Hospital, Alaska.....	4 15	(CHESTNUT HILL)— <i>St. Paul's S. S.</i> : Sp. for blankets, St. Matthew's Hospital, Alaska.....	10 00
PHILADELPHIA (TORRESDALE) — <i>All Saints</i> : \$10.18, Mr. C. C. Pinckney Norris, \$3.88, Sp. for blankets and spread, Mr. Betticher's Hospital, Alaska.....	14 06	(ARAMINGO)— <i>St. Paul's S. S.</i> : Sp. for blankets, St. Matthew's Hospital, Alaska.....	5 25
<i>Christ Church Chapel</i> : Gen.....	141 76	<i>Church of the Saviour</i> : Misses Emma and Martha J. Blakiston, Gen., \$100; King's Daughters, Sp. for blankets, St. Matthew's Hospital, Alaska, \$3.87; S. S., "William W. Farr" scholarship, St. John's Mission, Africa, \$25; S. S., "Church of the Saviour" (Graduate) scholarship, South Dakota, \$60.....	188 87
<i>Christ Church Hospital Chapel</i> : Gen.....	8 70	(OXFORD) — <i>Trinity Church</i> : Gen., \$254.17; S. S., Sp. for blankets, St. Matthew's Hospital, Alaska, \$3.87. Katherine Backley, Archdeacon Stuck's work, Alaska.....	3 00
<i>Covenant</i> : Gen., \$300; Sp. for blankets and spread, St. Matthew's Hospital, Alaska, \$6.31.....	306 31	Miss L. H. Pancoast, Gen., \$50; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, at discretion of Mrs. Hunter, \$50.....	100 00
<i>Crucifixion S. S.</i> : Sp. for blankets, St. Matthew's Hospital, Alaska.....	4 00	Miss E. K. Vandervoort, \$5, Miss Meta Vandervoort, \$5, Gen.....	10 00
<i>Episcopal Hospital Chapel</i> : Gen.....	11 21	Miss Rebecca Jackson, Gen.....	50 00
(GERMANTOWN)— <i>Grace S. S.</i> : Sp. for blankets, St. Matthew's Hospital, Fairbanks, Alaska.....	15 00	(CHESTNUT HILL)—Mrs. H. H. Houston, Gen.....	3,000 00
<i>Holy Apostles'</i> : Mrs. Mary A. Todd, Sp. for blankets, St. Matthew's Hospital, Alaska, \$3.87; Gen., \$300; George C. Thomas, \$5,000, George C. Thomas, Jr., \$100, Mrs. S. T. Remington, \$100, Leonard M. Thomas, \$100, Gen.; S. S., Sp. for erection of Church of the Holy Apostles, Hilo, Honolulu, \$3,400.....	9,003 87	"Cash, A. F.," Gen.....	200 00
<i>Holy Comforter Memorial Chapel</i> : \$10, "Interested," \$25, Gen.....	35 00	Rev. E. M. Jefferys, Sp. for blankets, St. Matthew's Hospital, Alaska.....	5 00
(TACONY)— <i>Holy Innocents</i> : \$20, "Interested," \$25, Gen.....	45 00	Mrs. Elizabeth C. Winsor, Sp. for University Hospital, Manila, Philippine Islands.....	75 00
<i>Holy Trinity Church</i> : Mrs. A. A. Blair, Parish Hall, Olympia, \$100; "K," Gen., \$20; Sp. for lighting plant, St. John's University, Shanghai, \$5; Wo. Aux., Sp. for Mrs. S. H. Littell, Hankow, \$60; S. S., Sp. for blankets, St. Matthew's Hospital, Alaska, \$6.31.....	191 31	Mrs. George Woodward, Gen.....	5,000 00
<i>Nativity</i> : Jno. E. Baird, Gen.....	500 00	Mr. and Mrs. Charlton Yarnall, Sp. for Boys' School, Baguio, Philippine Islands.....	1,000 00
<i>Old St. Paul's</i> : "A Former Member," Gen.....	100 00	"A H. M.," Gen., \$3,000; Sp. for Miss Carter's work, St. John's-in-the-Wilderness, Alaska, \$300; Sp. for Rev. S. H. Littell's Cathedral School, Hankow, \$300.....	3,600 00
(ROXBOROUGH)— <i>St. Alban's</i> : Gen.....	20 00	PHOENIXVILLE— <i>St. Peter's</i> : \$1,012.02, "A Friend," \$25, Gen.....	1,037 02
<i>St. Ambrose's</i> : Gen.....	7 00	POTTSTOWN— <i>Christ Church S. S.</i> : Sp. for blankets, St. Matthew's Hospital, Alaska.....	3 87
(SOMMERTON) — <i>St. Andrew's-in-the-Field</i> : "A Friend," Gen.....	25 00	ROCKLEDGE— <i>Holy Nativity Memorial</i> : "A Friend," Gen.....	25 00
<i>St. Elizabeth's</i> : "A Friend," Gen.....	50 00	SPRINGTOWN—"A Friend," Gen.....	1 00
<i>St. James's</i> : Wo. Aux., "F. H. D.," Gen.....	200 00	UPPER MERION— <i>Christ Church</i> : "A Friend," Gen.....	25 00
(KINGESSING) — <i>St. James's</i> : Gen., \$50; S. S. (of which "Little Helpers" Club, \$1), Sp. for blankets, St. Matthew's Hospital, Alaska, \$65, <i>St. James-the-Less</i> : "A Member," Japan.....	5 00	WAYNE— <i>St. Mary's S. S.</i> : Sp. for blankets, St. Matthew's Hospital, Alaska.....	7 75
(FRANKFORD ROAD)— <i>St. John's Free Church</i> : "Attendant," Gen.....	25 00	WELDON— <i>St. Peter's</i> : Gen.....	10 00
(BUSTLETON)— <i>St. Luke the Beloved Physician</i> : "Old Parishioner," Gen.....	25 00	WEST WHITELAND— <i>St. Paul's</i> : "An Old Member," Gen.....	50 00
<i>St. Luke's and the Epiphany</i> : Mrs. J.		WHITEMARSH— <i>St. Thomas's S. S.</i> : Sp. for blankets, St. Matthew's Hospital, Alaska.....	7 74
		WYNCOTE—Mrs. Vance Peters, Sp. for Rev. Mr. Hoare's house, Tanana, Alaska.....	10 00

WYNNEWOOD—"I. H. N.," Sp. to furnish a room in All Saints' Catechetical School, Hankow.....	20 00
MISCELLANEOUS—Mr. Alfred C. Harrison, Gen.....	500 00
"From a communicant who was a friend of Bishop Alonzo Potter," Gen.....	1,000 00
"M. C. M.," Sp. for Parish Hall, Olympia	3 00

Pittsburgh

Ap. \$2,575.31; Sp. \$125.00

ALLEGHENY—All Saints' S. S.*: Gen..	21 67	KNOXVILLE—Incarnation S. S.*: Gen..	12 53
Christ Church S. S.*: Gen.....	17 45	LATROBE—St. Luke's S. S.*: Gen.....	4 50
Emmanuel Church S. S.*: Gen.....	40 00	LEECHBURG—Holy Innocents' S. S.*: Gen.....	5 50
St. Augustine's S. S.*: Gen.....	6 83	McKEESPORT—St. Andrew's S. S.*: Gen.....	6 30
AMBRIDGE—St. Matthias's S. S.*: Gen.	2 63	St. James's S. S.*: Gen.....	2 25
ASHCROFT—Church of the Good Shepherd S. S.*: Gen.....	12 47	St. John's S. S.*: Gen.....	1 35
BARNESBORO—St. Thomas's S. S.*: Gen.	18 16	St. Stephen's S. S.*: Gen.....	12 31
BEAVER FALLS—St. Mary's S. S.*: Gen.	16 08	McKEE'S ROCKS—St. Timothy's S. S.*: Gen.....	5 28
BELLEVUE—Epiphany S. S.*: Gen.....	60 80	MEADVILLE—Christ Church S. S.*: Gen.....	10 00
BLAIRSVILLE—St. Peter's S. S.*: Gen..	2 44	MEYERSDALE—Trinity Church S. S.*: Gen.....	5 90
BRADDOCK—St. Mary's S. S.*: Gen....	16 79	MILES GROVE—Grace S. S.*: Gen.....	12 26
BRADFORD—Ascension S. S.*: Gen.....	21 37	MONONGAHELA—St. Paul's S. S.*: Gen.	12 91
BROOKVILLE—Holy Trinity Church S. S.*: Gen.....	4 15	MT. JEWETT—St. Margaret's S. S.*: Gen.....	9 37
BROWNSVILLE—Christ Church Mission: M. J. Hogg, Bishop Aves, Mary Josephine Hooker School, Mexico, \$50; S. S.,* Gen., \$60.....	110 00	NEW BRIGHTON—Christ Church S. S.*: Gen.....	12 58
BUTLER—St. Peter's S. S.*: Gen.....	15 88	NEW CASTLE—Trinity Church S. S.*: Gen.....	32 95
CARNEGIE—Atonement S. S.*: Gen.....	6 84	NEW HAVEN—Trinity Church S. S.*: Gen.....	3 00
CHARLEROI—St. Mary's S. S.*: Gen.....	4 21	NEW KENSINGTON—St. Andrew's S. S.*: Gen.....	3 68
CLEARFIELD—St. Andrew's S. S.*: Gen.	10 00	NORTH EAST—Holy Cross S. S.*: Gen.....	7 50
CONNEAUTVILLE — Trinity Church S. S.*: Gen.....	2 00	NORTH GIRARD—Grace: \$17, S. S., \$2, Gen.....	19 00
CORAPOLIS—St. John's S. S.*: Gen.....	3 00	OAKMONT—St. Thomas's Memorial S. S.*: Gen.....	60 76
CORRY—Emmanuel Church: \$18.94, S. S.,* \$3.08, Gen.....	22 02	OIL CITY—Christ Church S. S.*: Gen.	57 64
CROFTON—Nativity S. S.*: Gen.....	40 22	OSCEOLA MILLS—St. Lawrence's S. S.*: Gen.....	9 10
DECATUR—St. Saviour's S. S.*: Gen....	3 11	PATTON—Trinity Church S. S.*: Gen..	10 59
DU BOIS—Church of Our Saviour: \$16.11, S. S.,* \$29.11, Gen.....	45 22	PETROLEUM CENTRE—St. Andrew's S. S.*: Gen.....	85
DUNBAR—St. John's-in-the-Wilderness S. S.*: Gen.....	1 43	PITTSBURGH—Ascension S. S.*: Gen..	225 98
DUQUESNE—St. Alban's S. S.*: Gen....	2 50	Calvary S. S.*: Gen.....	185 25
ELDERD—St. Matthew's S. S.*: Gen....	1 21	Church Home S. S.*: Gen.....	5 00
EMPORIUM—Emmanuel Church S. S.*: Gen.....	10 05	Church of the Good Shepherd*: Gen..	12 50
ERIE—St. Mark's S. S.*: Gen.....	5 82	Grace S. S.*: Gen.....	38 18
St. Paul's: Dom., \$48.25; Frn., \$35.35; S. S.,* Gen., \$77.23.....	160 83	Church of the Redeemer S. S.*: Gen..	50
Trinity Church S. S.*: Gen.....	5 00	St. Andrew's S. S.*: Gen.....	81 00
FAIRVIEW—St. Paul's S. S.*: Gen.....	5 72	St. George's S. S.*: Gen.....	2 37
FOXBURG—Church of Our Father S. S.*: Gen.....	18 65	St. James's Memorial: \$25, S. S.,* \$15, Gen.....	40 00
FRANKLIN—St. John's S. S.*: Gen.....	50 00	St. John's S. S.*: Gen.....	26 60
FREEPORT—Trinity Church S. S.*: Gen.....	3 68	St. Luke's S. S.*: Gen.....	15 05
GEORGETOWN—St. Luke's S. S.*: Gen....	9 37	St. Mark's S. S.*: Gen.....	7 70
GREENSBURG—Christ Church S. S.*: Gen.....	23 54	St. Mary's Memorial S. S.*: Gen.....	42 68
GREENVILLE—St. Clement's S. S.*: Gen.....	5 50	St. Paul's Memorial S. S.*: Gen.....	10 00
HOMESTEAD—St. Matthew's S. S.*: Gen.....	8 50	St. Peter's S. S.*: Gen.....	104 62
HOUTZDALE—Holy Trinity Church S. S.*: Gen.....	5 22	Transfiguration S. S.*: Gen.....	1 75
INDIANA—Christ Church S. S.*: Gen....	3 24	Trinity Church S. S.*: Gen.....	15 50
JEANNETTE—Advent: Frn., \$18.76; S. S.,* Gen., \$13.50.....	32 26	"A Church Member," Sp. for Mr. Hoare's house, Tanana, Alaska, \$100; Sp. for Rev. Yoshimichi Sugira, Tokyo, \$25.....	125 00
JOHNSONBURG—St. Martin's S. S.*: Gen.....	3 20	PORT ALLEGANY—St. Joseph's S. S.*: Gen.....	4 23
JOHNSTOWN—St. Mark's S. S.*: Gen....	20 00	PUNKSUTAWNEY — Christ Church S. S.*: Gen.....	1 00
KANE—St. John's S. S.*: Gen.....	7 50	RED BANK—St. Mary's S. S.*: Gen....	7 50
KINZUA—St. Luke's S. S.*: Gen.....	3 15	ROCHESTER—Trinity Church S. S.*: Gen.....	3 00
KITTANNING—St. Paul's: Dom., \$9.06; S. S.,* Gen., \$17.70.....	26 76	ROUSEVILLE—St. Mary's S. S.*: Gen..	4 51
		SANDY CREEK—St. Thomas's S. S.*: Gen.....	27 03
		SCOTTDAL—St. Bartholomew's S. S.*: Gen.....	8 18
		SEWICKLEY—St. Stephen's S. S.*: Gen.	37 50
		SHARON—St. John's: Colored, \$7; S. S.,* Gen., \$14.38.....	21 38
		SHARPSBURG—Trinity Church S. S.*: Gen.....	3 34
		SHERADEN—Church of the Messiah S. S.*: Gen.....	7 64
		SMETHPORT—St. Luke's S. S.*: Gen..	28 18
		ST. MARY'S—St. Agnes's S. S.*: Gen..	4 13

TARENTUM— <i>St. Barnabas's S. S.*</i> :	
Gen.	5 93
TIDIOUTE— <i>Christ Church S. S.*</i> : Gen.	6 62
TITUSVILLE— <i>St. James's Memorial S. S.*</i> : Gen.	7 13
TOWNVILLE— <i>Calvary S. S.*</i> : Gen.	87
UNIONTOWN— <i>St. Peter's S. S.*</i> : Gen.	52 00
VANDERGRIFF— <i>All Saints' S. S.*</i> : Gen.	2 39
WARREN— <i>Trinity Memorial</i> : \$154, S. S.* Gen., \$30	184 00
WASHINGTON— <i>Trinity Church S. S.*</i> : Gen.	12 25
WAYNESBURG— <i>St. George's S. S.*</i> : Gen.	12 50
WAYNE TOWNSHIP— <i>St. Michael's S. S.*</i> : Gen.	2 13
WEST BROWNSVILLE— <i>St. John's S. S.*</i> : Gen.	10 00
WEST LIBERTY— <i>Advent S. S.*</i> : Gen.	2 60
WILKINSBURG— <i>St. Stephen's S. S.*</i> : Gen.	15 00
WOODVILLE— <i>St. Luke's S. S.*</i> : Gen.	63
YOUNGVILLE— <i>St. Saviour's S. S.*</i> : Gen.	3 38
MISCELLANEOUS—"Cash," S. S.,* Gen.	1 00

Quincy

Ap. \$19.50

OSCO— <i>Grace</i> : Gen.	17 50
PEORIA— <i>St. Andrew's</i> : Junior Aux., Gen.	2 00

Rhode Island

Ap. \$1,436.32; Sp. \$4,000.00

APPONAUG— <i>St. Barnabas's</i> : Gen.	20 16
ASHTON— <i>St. John's Chapel</i> : Gen.	10 00
BARRINGTON— <i>St. John's</i> : Gen., \$51.31; St. Paul's College, Tokyo, \$25; Boone College, Wuchang, Hankow, \$25	101 31
(WEST)— <i>St. Matthew's</i> : Gen.	3 00
BRISTOL— <i>St. Michael's</i> : Gen.	100 00
CRANSTON— <i>St. Bartholomew's</i> : Gen.	5 00
FRUIT HILL— <i>Chapel</i> : \$8, S.S.,* \$12.13, Gen.	20 13
MIDDLETOWN— <i>Mr. A. L. Chase</i> , Gen.	20 00
NEWPORT— <i>Emmanuel</i> : Gen.	234 47
St. John's: Dom., \$75; Colored, \$75	150 00
Mrs. Harold Brown, Sp. for Girls' School at Sagada, Philippine Islands	4,000 00
PHILLIPSDALE— <i>Grace Memorial Chapel</i> : \$5, S. S.* \$5.80, Gen.	10 80
PONTIAC— <i>All Saints'</i> : Gen.	35 50
PORTSMOUTH— <i>St. Paul's</i> : Gen.	6 35
PROVIDENCE— <i>Church of the Redeemer</i> : Gen.	151 28
St. Ansgarius's: Gen.	17 75
St. James's: Gen.	46 56
St. John's: Indian, 20; Dom., \$148.44; Frn., \$131.56	300 00
TIVERTON— <i>Trinity Church</i> : Gen.	4 01
MISCELLANEOUS—Wo. Aux., Gen.	200 00
"A Friend," for Bishop Kinsolving, Brazil	10 00
"A Friend," Gen.	300 00

South Carolina

Ap. \$832.30; Sp. \$25.00

AIKEN— <i>St. Thaddeus's</i> : Junior Aux., Bishop Capers's Day-school, Wuchang, Hankow	10 00
BEAUFORT— <i>St. Helena's</i> : Junior Aux., Bishop Capers Day-school, Wuchang, Hankow	5 00
CHARLESTON— <i>St. John's</i> : Wo. Aux.,	

Sp. for Rev. Yoshimichi Sugura, True Light Church, Tokyo	10 00
St. Michael's: Gen.	62 50
St. Philip's: Sp. for Rev. Yoshimichi Sugura, True Light Church, Tokyo..	10 00
CLEMSON— <i>Holy Trinity Church</i> : Junior Aux., Bishop Capers Day-school, Wuchang, Hankow	90
COLUMBIA— <i>Church of the Good Shepherd</i> : Gen.	10 00
Trinity Church: Gen., \$200; Junior Aux., Bishop Capers Day-school, Wuchang, \$10	210 00
CONGAREE— <i>St. John's</i> : Gen.	4 50
EASTOVER— <i>Zion</i> : Junior Aux., Bishop Capers Day-school, Wuchang, Hankow, \$5; Wo. Aux., Mary Pinckney Fund, support of Bible-woman, Tokyo, \$2; Gen., \$3	10 00
FLORENCE— <i>St. John's</i> : Gen.	25 00
GREENVILLE— <i>Christ Church</i> : Junior Aux., Bishop Capers Day-school, Wuchang, Hankow, \$5; Sp. for Miss Irene Mann, for Minori, Tokyo, \$2	7 00
JOHN'S ISLAND— <i>St. John's</i> : Gen., \$25; Wo. Aux. (of which Bowen Sams Branch, \$1), Nana Shand Wilson Day-school, Hankow, \$2	27 00
ROCK HILL— <i>Church of Our Saviour</i> : Junior Aux., Bishop Capers Day-school, Wuchang	5 00
SANTEE— <i>St. James's</i> : Wo. Aux., Nana Shand Wilson Day-school, Hankow, \$5; Gen., \$8.40; Sp. for "Bishop Howe" cot. St. Mary's Orphanage, Shanghai, \$3	16 40
SPARTANBURG — <i>Epiphany Mission</i> : Gen.	15 00
STATEBURG— <i>Holy Cross</i> : Mary Pinckney Fund, Wo. Aux., support Bible-woman, Tokyo	2 00
SUMMERVILLE— <i>St. Paul's Church</i> : Gen.	2 00
MISCELLANEOUS—A Churchman, Gen.	425 00

Southern Ohio

Ap. \$124.47; Sp. \$200.00

CINCINNATI— <i>Christ Church</i> : Gen.	5 00
DAYTON— <i>Christ Church</i> : Gen.	14 25
St. Andrew's: Lucy K. Matthews, Gen.	5 00
GLENDAL— <i>Rev. C. K. Benedict</i> , Sp. for Church Extension Fund, Porto Rico	200 00
MARIETTA— <i>St. Luke's</i> : Wo. Aux., \$14, Missionary Guild, \$10, support of Chinese Bible-reader, Hankow	24 00
SPRINGFIELD— <i>Christ Church</i> : Gen.	46 22
ZANESVILLE— <i>St. James's</i> : "Faith," "Harry and Louise Memorial" scholarship, St. Mary's School, South Dakota	30 00

Southern Virginia

Ap. \$572.33; Sp. \$55.18

AMHERST Co.— <i>Lexington Parish, St. Mark's</i> : Gen.	7 00
APPOMATTOX Co.— <i>St. Patrick's Parish, St. Paul's</i> : Dom., 50 cents; Frn., 50 cents	1 00
AUGUSTA Co.— <i>Trinity Church</i> : Dom. and Frn.	61 56
BATH Co. (WARM SPRINGS)— <i>Christ Church</i> : Bishop Spalding's work, Utah	14 05
BOTETOURT Co. (BUCHANAN)— <i>Trinity Church S. S.*</i> : Gen.	2 60
BRUNSWICK Co. (LAWRENCEVILLE)— <i>St. Andrew's</i> : Gen.	14 10
St. Paul's: Gen.	10 00

CAMPBELL Co. (EVINGTON)— <i>Church of the Good Shepherd</i> : Sp. for Rev. Nathan Matthews, Africa	7 31
(LYNCH'S)— <i>St. Peter's</i> : Sp. for Rev. Nathan Matthews, Africa	2 87
(LYNCHBURG)— <i>Grace</i> : Mrs. E. F. McDaniell, Sp. for Rev. Yoshimichi Sugaira, True Light Church, Tokyo..	10 00
CHARLOTTE Co. (KEYSVILLE)— <i>Ascension</i> : Gen.	11 00
Cornwall Parish, <i>Grace</i> : Gen.	7 00
CHESTERFIELD Co. (CHESTER) — <i>St. John's</i> : Dom. and Frn.	2 31
DINWIDDIE Co. (PETERSBURG)— <i>Bristol Parish, Grace</i> : Gen.	33 25
<i>St. John's</i> : Dom. and Frn.	23 00
<i>St. Stephen's</i> : Gen.	10 00
HALIFAX Co. (CLOVER)— <i>St. Luke's</i> : Gen.	13 00
(HOUSTON)— <i>St. John's</i> : Through Wo. Aux., Sp. for "U. T. Green Memorial" scholarship, St. Mary's Orphanage, Shanghai	25 00
LUNENBURG Co.— <i>St. John's</i> : Gen.	11 00
MECKLENBURG Co. (SWEPSON)— <i>Christ Church</i> : Gen.	1 00
MONTGOMERY Co. (RADFORD)—John G. Osborne, Soochow Orphanage, Shanghai	10 00
NORFOLK Co. (NORFOLK) — <i>Christ Church</i> : Brazil, \$2; Gen., \$148.70..	150 70
<i>St. Luke's</i> : Gen.	45 00
Mr. W. W. Robertson, for microscope for Dr. A. W. Tucker, Shanghai...	100 00
(NORFOLK)—Through Rev. Charles E. Woodson, Sp. for Rev. Dr. Brown's work, Brazil!	10 00
(PORTSMOUTH)— <i>All Saints</i> : Gen.	12 13
PRINCE EDWARD Co. (FARMERVILLE)— <i>"A Thank-offering," St. Andrew's Dispensary</i> , Wushih, Shanghai.....	1 00
PRINCE GEORGE Co. (<i>Martin's Brandon Parish, Merchants' Hope Church</i>): Gen.	12 00
PULASKI Co. (PULASKI)— <i>Macgill Memorial Church</i> : Gen.	15 63
YORK Co. (GRAFTON)—Mrs. J. J. Nottinghamam, Brazil, \$1; Gen., \$3.....	4 00

Springfield

Ap. \$112.50

ALTON— <i>St. Paul's</i> : Gen.	1 00
BELLEVILLE— <i>St. George's</i> : Gen.	5 00
CAIRO— <i>Church of the Redeemer</i> : Gen.	56 00
CARLYLE— <i>Christ Church</i> : Gen.	4 50
CARROLTON— <i>Trinity Church</i> : Gen.	9 00
CHESTERFIELD— <i>St. Peter's</i> : Gen.	14 00
COLLINSVILLE— <i>Christ Church</i> : Gen.	15 00
MATTOON— <i>Trinity Church</i> : Gen.	8 00

Tennessee

Ap. \$356.05

JACKSON— <i>St. Luke's S. S.</i> : Gen.	61 31
MEMPHIS— <i>Church of the Good Shepherd</i> : Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai	1 00
NASHVILLE— <i>Christ Church</i> : Frn.	221 12
<i>St. Ann's</i> : Gen.	72 62

Texas

Ap. \$41.66

EAGLE LAKE— <i>Christ Church</i> : Mrs. J. S. Bruce, Gen.	3 75
GALVESTON— <i>St. Augustine's S. S.</i> : Gen.	5 00
GEORGETOWN— <i>Grace</i> : Gen.	2 00

HEARNE— <i>St. Thomas's</i> : Gen.	12 00
NAVASOTA— <i>St. Paul's S. S.</i> : Dom. and Frn.	14 91
SAN AUGUSTINE— <i>Christ Church</i> : Gen.	4 00

Vermont

Ap. \$362.63; Sp. \$1.26

CANAAN— <i>St. Paul's</i> : Gen.	3 00
CASTLETON— <i>St. Mark's</i> : Gen.	3 00
NORWICH— <i>St. Barnabas's</i> : Gen.	1 00
RICHFORD— <i>St. Ann's</i> : Gen.	8 31
RUTLAND— <i>Trinity Church</i> : Through Wo. Aux., Sp. for Rev. J. B. Driggs, Point Hope, Alaska	1 26
<i>St. Albans</i> — <i>St. Luke's</i> : Gen.	16 76
WINDSOR— <i>St. Paul's</i> : Gen.	61 82
MISCELLANEOUS—Windsor District Wo. Aux., Bible-woman, China.....	3 00
Enrolment Fund, Interest, Gen.	45 74
"A Vermont Churchwoman," Gen.	20 00
"A Contributor," Gen.	200 00

Virginia

Ap. \$902.23; Sp. \$34.00

ALBEMARLE Co. (CHARLOTTESVILLE)— <i>Christ Church S. S.</i> , "Hilga Houghton" scholarship, St. Margaret's School, Tokyo	50 00
(CHARLOTTESVILLE) — <i>Good Shepherd Chapel</i> : Gen.	2 75
(IVY)— <i>St. Paul's</i> : Gen.	20 00
ALEXANDRIA Co. (ALEXANDRIA)— <i>Christ Church</i> : Wo. Aux., "A. E. C.," Sp. for Rev. H. St. George Tucker, for present needs of St. Paul's College, Tokyo	2 00
(ALEXANDRIA)—Mrs. R. E. Downey, Frn.	4 00
CHARLES CITY Co. (SHIRLEY)—A. C. Bransford, "In Memory of R. R. Carter," Gen.	20 00
CLARKE Co. (WICKLIFFE) — <i>Wickliffe Church</i> : Gen.	25 00
CULPEPER Co. (RAPIDAN)— <i>All Saints' Memorial Chapel</i> : Dom. and Frn.	9 00
(MITCHELL STATION)—Mrs. Lily B. Major, Sp. for electric lights, St. John's University, Shanghai.....	2 00
ESSEX Co. (TAPPAHANNOCK)— <i>South Farnham Parish, St. John's</i> : Gen.	5 38
FAUQUIER Co. (WARRENTON) — <i>St. James's</i> : Gen.	82 40
(THE PLAINS)— <i>Whittle Parish, Grace</i> : Gen.	25 00
<i>Trinity Church</i> : Gen.	
<i>Whittle Chapel</i> : Gen.	
HANOVER Co. (ASHLAND)— <i>St. James-the-Less</i> : Gen.	27 09
HENRICO Co. (RICHMOND)— <i>St. Paul's</i> : Wo. Aux., work in Brazil.....	58 00
(RICHMOND)—St. G. T. C. Bryan, Gen. (BROOK HILL) — <i>Emmanuel Church</i> : \$5, Brotherhood of St. Paul, \$5, Sp. for electric lights, St. John's University, Shanghai	10 00
LOUDOUN Co. (LEESBURG) — <i>St. James's</i> : Gen.	40 25
ORANGE Co. (GORDONSVILLE) — <i>St. Paul's S. S.</i> : Gen.	1 05
(ORANGE)— <i>St. Thomas's</i> : Gen.	22 35
(ORANGE)—Woodberry Forest School Missionary Society, Sp. for W. M. McCarthy for the support of Francis Huang in St. Paul's High School, Anking, Hankow	20 00
PRINCE WILLIAM Co. (MANASSAS)— <i>St. Ann's Memorial</i> : Dom. and Frn.	2 25
RAPPAHANNOCK Co. (WASHINGTON)— <i>Bloomfield Parish</i> : Gen.	11 30

WESTMORELAND Co. (OAK GROVE)— <i>Washington Parish, St. Peter's:</i> Gen.	17 41
MISCELLANEOUS — "A Contributor," Gen.	475 00

Washington

Ap. \$506.73; Sp. \$556.00

WASHINGTON (D. C.)—Brookland Par- <i>ish: Gen.</i>	2 50
(GEORGETOWN)—Christ Church Par- <i>ish: Gen.</i>	50 00
<i>St. Alban's: \$129.55, Miss L. Mac-</i> <i>Leod, \$2, Gen.</i>	131 55
(GEORGETOWN)—St. John's: Gen.	30 00
(16th and H Sts., N. W.)—St. John's S. S.*: Gen.	100 00
<i>St. Mark's: Indian, \$13.35; Colored,</i> <i>\$21.48; Mexico, \$7.52; Brazil, \$7.52</i> <i>Mrs. L. M. Holmead, Bishop Brent's</i> <i>work, Philippine Islands.</i>	49 87
<i>Mary G. Talcott, Gen.</i>	10 00
<i>"Anonymous," Sp. for the chapel at</i> <i>Macaqua, Cuba</i>	5 00
CHARLES Co.—William and Mary Par- <i>ish, Christ Church: Gen.</i>	500 00
MONTGOMERY Co. (BROOKVILLE)—St. <i>Bartholomew's Parish: Gen.</i>	17 31
ST. MARY'S Co. (ST. MARY'S CITY)— <i>St. Mary's Parish: Dom., \$17; Bra-</i> <i>zil, \$10</i>	31 00
(CHARLOTTE HALL) — Rev. Joseph Baker, \$3.50, "A Friend," \$1, Frn.. MISCELLANEOUS—Babies' Branch, Hon- olulu, \$6; Porto Rico, \$6; school for native children, Ketchikan, Alaska, \$6; Africa, \$6; Brazil, \$6; Mexico, \$6; "Little Helpers" Day- school, Shanghai, \$6; Day-school, Wuchang, \$6; Sp. for Boerne, West Texas, \$6; Sp. for St. Margaret's School, Boise, Idaho, \$6; Sp. for "Little Helpers" cot, St. Agnes's Hospital, Raleigh, North Carolina, \$6; Sp. for Emergency Fund, Miss L. Carter, White Rocks, Utah, \$6; Sp. for Akita Kindergarten, Tokyo, \$6; Sp. for Missionary Font, Hono- lulu, \$6; Sp. for children's ward, Chinese Annex, St. Luke's Hospital, San Francisco, California, \$20.	27 00
	4 50
	104 00

Western Massachusetts

Ap. \$749.70; Sp. \$530.00

ASHFIELD—St. John's S. S.: Gen.	2 34
CLINTON—Church of the Good Shep- <i>herd: Gen.</i>	11 18
DALTON—Grace: Gen.	12 00
GARDNER—St. Paul's: Dom.	30 11
GREAT BARRINGTON—St. James's: Gen.	161 00
GREENFIELD—St. James's: Gen.	111 80
LENOX—Trinity Church: Gen.	57 38
<i>Mrs. T. R. Auchmuty, Sp. for</i> <i>Church Extension Fund, Porto Rico</i> <i>LUDLOW—St. Andrew's: St. Hilda's</i> <i>Guild, Sp. for tuition of child,</i> <i>Waynesville Associate Mission, Ashe-</i> <i>ville</i>	500 00
NORTH ADAMS—St. John's: Gen.	5 00
PITTSFIELD—"A Friend," Sp. for Building Fund, Ingle Hall, Silver Bay, Albany	32 89
SPRINGFIELD—Richard S. Payne, Gen. Ellen W. Egbert, Gen.	10 00
WARE—"G. D. C." Gen., \$15; Sp. for electrical equipment, St. John's Uni- versity, Shanghai, \$15.	2 00
WESTBORO—St. Stephen's: Gen.	9 00
	30 00
	14 00

WILLIAMSTOWN—St. John's: Gen.	157 00
WORCESTER—St. Matthew's: \$84, S. S.,* \$50, Gen.	134 00

Western Michigan

Ap. \$295.61; Sp. \$68.00

ALLEGAN—Church of the Good Shep- <i>herd: Wo. Aux., Colored Missions</i> <i>salaries, \$5; teacher's salary, Alas-</i> <i>ka, \$10</i>	15 00
BATTLE CREEK—St. Thomas's: Wo. Aux., Colored Missions salaries, \$5; Gen., \$5	10 00
CHARLEVOIX—Christ Church: Gen.	25 55
GRAND HAVEN—St. John's: Wo. Aux., "Dr. Cuming" scholarship, St. Elizabeth's School, South Dakota.	10 00
GRAND RAPIDS—St. John's S. S.: Through Wo. Aux., Sp. for "Julia" Cot, St. Mary's Orphanage, Shang- hai	1 25
St. Mark's Pro-Cathedral: Gen. (of which Wo. Aux., \$10), \$82.81; Wo. Aux., teacher's salary, Alaska, \$10; Sp. for "Sarah K. Bancroft" schol- arship, St. Mary-the-Virgin School, Nashville, Tennessee, \$26.	118 81
St. Matthew's S. S.: Through Wo. Aux., Sp. for "Julia" Cot, St. Mary's Orphanage, Shanghai	1 25
St. Paul's S. S.: Through Wo. Aux., Sp. for "Julia" Cot, St. Mary's Or- phanage, Shanghai	2 50
<i>Mrs. Leland J. Clark, Sp. for</i> <i>"Julia" Cot, St. Mary's Orphanage,</i> <i>Shanghai</i>	15 00
IONIA—St. John's: Wo. Aux., Sp. for Bishop Rowe, Alaska, for hospital. .	5 00
KALAMAZOO — St. Luke's S. S.: Through Wo. Aux., Sp. for "Julia" Cot, St. Mary's Orphanage, Shang- hai	5 00
MUSKEGON—St. Paul's: Gen., \$100; Wo. Aux., teacher's salary, Alaska, \$5; "Ellen E. Robinson" schol- arship, St. Elizabeth's School, South Dakota, \$8; "Dr. Cuming" schol- arship, St. Elizabeth's School, South Dakota, \$7	120 00
NILES—Trinity Church: Wo. Aux., "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota, \$3; Sp. for "Sarah K. Bancroft" scholarship, St. Mary-the-Virgin School, Nashville, Tennessee, \$7; S. S., through Wo. Aux., Sp. for "Julia" cot, St. Mary's Orphanage, Shang- hai, \$5	15 00
OMENA—Summer congregation, Gen. .	4 25
PETOSKEY — Emmanuel Church: Wo. Aux., Gen. (of which Mrs. E. O. Chase, \$5)	10 00
ST. JOSEPH—St. Paul's Memorial: Mrs. L. B. Kilbourne, Gen.	5 00

Western New York

Ap. \$836.15; Sp. \$70.75

ALBION—Christ Church: \$18, S. S., \$7.50, Gen.	25 50
BATH—St. Thomas's: Gen.	19 00
BROCKPORT—St. Luke's: Gen.	23 00
BUFFALO—St. Mark's S. S.*: Gen.	11 50
St. Mary's-on-the-Hill: Dom., \$125; Frn., \$125	250 00
CANASERAGA—Trinity Church: Frn..	5 00
CLIFTON SPRINGS—"Guests," Sp. for Church Extension Fund, Porto Rico. .	9 75
CORNING—Christ Church: Gen.	16 97

FREDONIA—Trinity Church: Missionary Society, Sp. for Bishop Brown's Building Fund, Arkansas.....	1 00
GENESE—St. Michael's: Dom., \$12; Gen., \$23.25.....	35 25
GENEVA—Trinity Church: Thomas H. Truslow, \$1, Eugene E. Truslow, \$1, Children's Lenten Offering, Gen.....	2 00
"T. S." Frn.....	100 00
"A Friend," through Wo. Aux., Sp. for lighting plant, for St. John's University, Shanghai.....	5 00
HAMMONDSPO—St. James's: Gen....	20 00
HOLLEY—St. Paul's: Gen.....	17 00
LE ROY—St. Mark's: Young Woman's Branch, Wo. Aux., Sp. for Rev. R. E. Wood, Hankow.....	10 00
NAPLES—Miss Mary H. Wolcott, Sp. for Rev. Y. Suguiwa, True Light Church, Tokyo.....	5 00
NORTH TONAWANDA — St. Mark's: \$3.10, S. S.,* \$23.23, Gen.....	26 33
OAKFIELD—St. Michael's: Dom., \$15; Frn., \$15; Gen., \$15; S. S.,* Gen., \$11.85.....	56 85
PALMYRA—Zion: Gen.....	17 00
ROCHESTER—St. Luke's: Mrs. Robert Mathews, Sp. for electric lights, for St. John's University, Shanghai.....	10 00
SCOTTVILLE—Grace: \$11.25, S. S.,* \$9.50, Gen.....	20 75
MISCELLANEOUS — Wo. Aux., Miss Francis's stipend, South Dakota, \$70; Brazil, \$45.....	115 00
Wo. Aux. (In Memoriam), "W. F. C." bed in Elizabeth Bunn Hospital, Wuchang, Hankow.....	50 00
Junior Aux., Mrs. Folsom's salary, Honolulu, \$15; "Sybil Carter" scholarship, St. Hilda's School, Wuchang, Hankow, \$10; Sp. for "Bishop Cox" scholarship, Shoshone Indian School, Wyoming, \$15; Sp. for "Amelia Wright" scholarship, Raleigh, North Carolina, \$15.	55 00

West Texas

Ap. \$359.25; Sp. \$2.00

ALFRED—Gen.....	1 00
ALICE—Advent: Gen.....	1 00
BRACKETTVILLE—St. Andrew's: Gen....	2 40
BRADY—St. Paul's: Gen.....	1 00
CORPUS CHRISTI—Church of the Good Shepherd: Gen.....	3 72
CUERO—Grace S. S.: Gen.....	18 50
DEL RIO—St. James's: Gen.....	4 78
GONZALES—Church of the Messiah: Gen.....	13 30
KARNES CITY—Gen.....	1 00
KERRVILLE—Gen.....	1 00
KYLE—St. Mary's: Gen.....	1 00
LLANO—Grace: Dom. and Frn.....	1 00
LOCKHART—Emmanuel Church: \$7.50, S. S.,* \$4.80, Gen.....	12 30
Alexander Duff Mebane, through Babies' Branch, Sp. for children's ward, St. Luke's Hospital, Chinese Annex, San Francisco, California..	2 00
LULING—Annunciation: Gen.....	10 00
PEARSALL—Trinity Church: Gen.....	3 50
ROCKPORT—St. Peter's: Gen.....	1 00
RUNGE—St. John's: Gen.....	1 00
SAN ANGELO — Emmanuel Church: Gen.....	26 00
SAN ANTONIO—St. Mark's: Gen.....	186 25
"Cash," Gen.....	12 00
SAN SABA—St. Luke's: Gen.....	5 00
TARPON—Gen.....	1 00
YOAKUM—Holy Communion: Gen.....	1 50
MISCELLANEOUS—Wo. Aux., Chinese Bible-woman, China.....	50 00

West Virginia

Ap. \$516.91; Sp. \$180.50

ALDERSON—Church of the Messiah: Cuba and Brazil, 30 cts.; Mexico, 30 cts.....	60
BERKELEY SPRINGS—St. Mark's: Gen.....	5 00
CHARLESTON—St. John's: Junior Aux., Miss Barber's work, Anking, Hankow.....	3 00
St. Matthew's S. S.: Gen.....	2 30
Zion: \$22.43, Junior Aux., \$5, Gen.; St. James's Hospital, Anking, Hankow, \$2; Sp. for "Mabel's" scholarship, in Miss Barber's School, Anking, Hankow, \$30.....	59 43
CLARKSBURG—Christ Church: Gen....	5 67
ELKINS—Grace: Gen.....	10 00
FAIRMONT—Christ Church: Wo. Aux., Boisé.....	1 00
HARPER'S FERRY—St. John's: Gen....	8 90
HEDGESVILLE—Mt. Zion: Gen.....	4 77
HUNTINGTON—Trinity Church: \$11, Junior Aux., \$1.50, Gen.; Junior Aux., children's ward, St. James's Hospital, Anking, Hankow, \$1.....	13 50
LEETOWN—St. Bartholomew's: Dom. and Frn.....	4 58
NEW MARTINSVILLE—St. Ann's: Mexico, \$1; Brazil and Cuba, \$1.81; Frn., \$5.....	7 81
PARKERSBURG—Trinity Church: Gen., \$55.44; Junior Aux., China, \$20; Anking, Hankow, \$2.....	77 44
POINT PLEASANT—Christ Church: Gen.....	3 00
RIPLEY—St. John's: Gen.....	13 00
SHEPHERDSTOWN — Trinity Church: Junior Aux., Miss Barber's work, Anking, Hankow.....	2 00
SUMMIT POINT—Church of the Holy Spirit: Dom. and Frn.....	2 72
UNION—All Saints: \$1.17, S. S., \$1.23, Cuba and Brazil.....	2 40
WESTON—St. Paul's: Gen.....	6 82
WHEELING—St. Andrew's: Gen.....	13 00
St. Luke's: Dom. and Frn., \$19.97; Wo. Aux., "Henry Morrell" scholarship, St. Mary's Hall, Shanghai, \$45; Sp. for Rev. Dr. Brown, for church at Pelotas, Brazil, \$6.....	70 97
St. Matthew's: Gen., \$10; Junior Aux., Miss Dodson's salary, Shanghai, \$50; China, \$5.....	65 00
WILLIAMSTOWN — Christ Memorial: Gen.....	8 00
MISCELLANEOUS — Wo. Aux., Gen., \$162; Sp. for Bishop Rowe, Alaska, \$39; Sp. for All Saints' Hospital, Oklahoma (of which Junior Aux., \$10), \$30; Sp. for lepers in Porto Rico (of which Junior Aux., \$5), \$15; Sp. for Foreign Life Insurance Fund, Brazil, \$54; Junior Aux., Sp. for Church Home for Orphans, Spokane, \$5; Sp. for crippled children, California, \$1.50.....	306 50

Missionary Districts

Alaska

Ap. \$77.50; Sp. \$10.00

FORT YUKON—St. Stephen's: Wo. Aux., Gen.....	15 00
TANANA—Church of Our Saviour (Indian): Gen.....	62 50
MISCELLANEOUS — "A Friend," Wo. Aux., Sp. for writer of the day's work in the Pacific Northwest, Olympia.....	10 00

Arizona

Ap. \$12.05

FORT DEFIANCE— <i>Church of the Good Shepherd</i> : Gen.	5 00
TUCSON— <i>Grace</i> : Gen.	7 05

Asheville

Ap. \$4.75

FLETCHER— <i>Calvary</i> : Dom., \$1.25; Frn., \$1.25; Gen., \$1.25.....	3 75
VALLE CRUCIS— <i>Holy Cross</i> : Dom., 33 cents; Frn., 33 cents; Gen., 33 cents	1 00

Eastern Oregon

Ap. \$188.89

CANYON CITY— <i>St. Thomas's</i> : Gen....	32 30
COVE— <i>Ascension</i> : Gen.	9 75
HEPPNER— <i>All Saints</i> : Gen.	10 00
HOOD RIVER— <i>St. Mark's</i> : Gen.....	24 16
KLAMATH FALLS—Gen.	17 25
LAKEVIEW—Gen.	10 65
NYSSA—Gen.	7 00
ONTARIO—Gen.	8 56
SUMPTER— <i>St. Paul's</i> : Gen.	30 00
UNION— <i>St. John's Memorial</i> : Gen....	15 46
VALE—Gen.	14 65
WESTON— <i>All Saints</i> : Gen.	9 11

Idaho

Ap. \$43.00

CHALLIS—Gen.	5 50
DE LAMAR—Gen.	8 20
GRANGEVILLE— <i>Trinity Church</i> : Gen...	6 50
MOSCOW— <i>St. Mark's</i> : Gen.	3 50
SILVER CITY— <i>St. James's</i> : Gen.....	9 30
WALLACE— <i>Holy Trinity Church</i> : Gen.	10 00

Kearney

Ap. \$105.32; Sp. \$5.00

ALLIANCE— <i>St. Matthew's S. S.*</i> : Gen.	8 70
GOTHENBURG— <i>Grace</i> : Gen.	1 65
HASTINGS— <i>St. Mark's</i> : Gen., \$7.58; "M. W. Y.," \$1; "L. H. Y.," \$4; Sp. for lighting plant, St. John's University, Shanghai	12 58
NORTH PLATTE— <i>Church of Our Saviour</i> : Girls' Friendly Society, support of Miss Oakes, Philippine Islands, \$10; S. S.* Gen., \$77.39.....	87 39

Nevada

Ap. \$36.00

ELY— <i>St. Bartholomew's</i> : Gen.	36 00
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New Mexico

Ap. \$81.00

ALBUQUERQUE— <i>St. John's</i> : Gen.	25 00
CARLSBAD— <i>Grace</i> : Gen.	20 00
GALLUP— <i>Church of the Holy Spirit</i> : Gen.	3 00
HILLSBORO— <i>Christ Church</i> : Gen.	3 00
PECOS— <i>St. Mark's</i> : Gen.	5 00
RATON— <i>Holy Trinity Church</i> : Gen....	5 00
ROSSWELL— <i>St. Andrew's</i> : Gen.	20 00

North Dakota

Ap. \$8.53

CANDOR— <i>St. John's</i> : Gen.	5 00
LANGDON— <i>St. James's</i> : Gen.	3 53

Oklahoma

Ap. \$86.57

ARDMORE— <i>St. Philip's</i> : Gen.	7 50
CHICKASHA— <i>St. Luke's</i> : Juniors, China	5 00
EL RENO— <i>Christ Memorial</i> : Gen.	5 00
ENID— <i>St. Matthew's</i> : Gen.	3 00
GUTHRIE— <i>Trinity Church</i> : Gen.	6 82
STILLWATER— <i>St. Andrew's</i> : Juniors, China	3 75
MISCELLANEOUS—Wo. Aux., support of Miss Tsujii, Kyoto	55 50

Olympia

Ap. \$71.23

AUBURN— <i>St. Matthew's S. S.*</i> : Dom.	7 20
MONTESANO— <i>St. Mark's Mission</i> : Gen.	5 00
SEDRO WOOLLEY— <i>St. David's</i> : Gen. ..	4 00
SEDRO WOOLLEY— <i>St. David's</i> : Gen....	4 00
SNOHOMISH— <i>St. John's S. S.*</i> : Gen.	5 03
MISCELLANEOUS—"A Friend," Gen....	50 00

The Philippines

Ap. \$50.00

MANILA— <i>St. Mary's and St. John's</i> : Dr. and Mrs. D. N. Carpenter, Gen.	50 00
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Sacramento

Ap. \$390.75

BURNS VALLEY—Gen.	5 75
COLLINSVILLE— <i>St. James's</i> : Gen.	2 00
FORT BRAGG—Gen.	10 00
GALT—Gen.	1 50
LAKEPORT— <i>St. John's</i> : Gen.	12 00
MARE ISLAND— <i>St. Peter's</i> : Gen.	18 00
SUTTER CREEK— <i>Trinity Church</i> : Gen..	6 00
UKIAH—Gen.	3 00
VALLEJO— <i>Ascension</i> : Gen.	30 00
WOODLAND— <i>St. Luke's</i> : Gen.	36 00
MISCELLANEOUS—"A Friend," Gen....	250 00
Wo. Aux., Gen.	16 50

Salina

Ap. \$40.00

HUTCHINSON— <i>Grace</i> : Gen.	40 00
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South Dakota

Ap. \$218.02; Sp. \$13.89

CANNON BALL RESERVATION—Mrs. Maggie Rattletail, "A Thank-offering," Gen.	1 00
CHEYENNE MISSION— <i>St. John's</i> : Wo. Aux., Dom., \$2.50; Frn., \$2.50.....	5 00
(KANITAGE)— <i>St. John's</i> : Dom., \$2.50; Frn., \$2.50	5 00
St. Barnabas's: Wo. Aux., Dom., \$1; Frn., 50 cents	1 50
Calvary: Wo. Aux., Dom., \$1.25; Frn., \$1.75	3 00
St. Stephen's: Wo. Aux., Dom., \$2; Frn., \$2	4 00
Ascension: Wo. Aux., Dom., \$2; Frn., \$2	4 00
Ascension: Daughters of the King, Dom., \$1.25; Frn., \$1.25	2 50
St. Mary's: Gen., 25 cents; Wo. Aux., Dom., \$2; Frn., \$2.....	4 25
Emmanuel Church: Wo. Aux., Kanitage, Dom., \$4; Frn., \$4.....	8 00
St. Luke's: Gen., 10 cents; Wo. Aux., Dom., 50 cents; Frn., 50 cents.....	1 10

St. Andrew's: Wo. Aux., Dom., \$4; Frn., \$3	7 00
St. Mark's: Wo. Aux., Dom., \$1; Frn. \$1	2 00
St. Paul's: Wo. Aux., Dom., \$1; Frn., \$1	2 00
LOWER BRULE MISSION—Holy Name: Wo. Aux., Dom.	2 00
Church of the Holy Comforter: Wo. Aux., Frn.	2 00
Wo. Aux., Daughters of the King, Frn.	2 00
PINE RIDGE AGENCY DISTRICT—Church of the Messiah: Gen.	25
St. James's: Gen.	15
St. Luke's: Wo. Aux., Dom.	50
St. Alban's: Wo. Aux., Dom.	25
Holy Cross: Wo. Aux., Dom., \$1; Frn., \$1	2 00
St. Mark's: Gen., 50 cents; Wo. Aux., Dom., 50 cents; Frn., 50 cents....	1 50
St. Matthew's: Gen.	1 00
Pine Ridge Mission: Gen.	1 50
PINE RIDGE, CORN CREEK DISTRICT—Chester Red Kettle, Dom.	1 00
St. Hope's: Wo. Aux., Frn.	50
ROSEBUD MISSION—Trinity Chapel: Wo. Aux., Dom., \$3; Frn., \$2.	5 00
All Saints': Wo. Aux., Dom., \$1; Frn., \$1	2 00
Mediator Chapel: Wo. Aux., Dom.	2 00
St. Andrew's: Wo. Aux., Dom., 25 cents; Frn., 50 cents.	75
Epiphany: Wo. Aux., Dom.	1 00
St. James's: Gen., 25 cents; Wo. Aux., Dom., 50 cents; Frn., 50 cents....	1 25
St. Peter's: Y. M. Society, Gen., \$1; Wo. Aux., Dom., \$1; Frn., \$1.	3 00
Ascension: Wo. Aux., Frn.	50
Holy Innocents': Wo. Aux., Frn.	4 00
SANTEE MISSION—Blessed Redeemer: Wo. Aux., Dom., \$5; Frn., \$2.50....	7 50
SISSETON MISSION—St. James's: Wo. Aux., Dom., \$2.50; Frn., \$2.50....	5 00
STANDING ROCK MISSION—St. Elizabeth's: Wo. Aux., Dom. (of which S. S., \$10), \$20; Frn. (of which S. S., \$10), \$20; S. S., Rev. P. J. Deloris's salary, South Dakota, \$5.	45 00
Church of the Good Shepherd: Dom., \$3.35; Frn., \$3.85; Wo. Aux., Dom., \$7.50; Frn., \$7.50	22 20
St. Thomas's: Wo. Aux., Frn.	3 00
YANKTON MISSION—Holy Fellowship: Wo. Aux., Frn.	10 00
Holy Name: Wo. Aux., Frn.	5 00
YANKTONNAIS (CORN CREEK) — Mission: Wo. Aux., Dom., \$5; Frn., \$5	10 00
St. Peter's: Wo. Aux., Frn.	1 00
HOT SPRINGS—St. Luke's S. S., Sp. for pair blankets, Alaska	3 87
HURLEY—Grace S. S.*: Gen.	13 32
MISCELLANEOUS — Babies' Branch, Bishop Hare's work, South Dakota, \$6.50; medical work among children, Africa, \$5; Sp. for "Little Helpers" cot, St. Agnes's Hospital, Raleigh, North Carolina, \$5; Sp. for Akita Kindergarten, Tokyo, \$5.	21 50

Southern Florida

Ap. \$61.14

LAKELAND—All Saints': B. H. Heywood children, "Albert and Rhett" scholarship, St. Hilda's School, Wuchang	25 00
ORLANDO—St. Luke's Cathedral S. S.*: Gen.	26 14
MISCELLANEOUS—Juniors, China	10 00

Spokane

Ap. \$23.10; Sp. \$10.00

COLFAX—Good Samaritan Guild, Sp. for Bishop Rowe, Alaska.	10 00
ELLENBURGH—Grace: Wo. Aux., Gen.	15 60
ROSLYN—Calvary S. S.*: Gen.	7 50

Utah

Ap. \$152.55

SALT LAKE CITY—St. Mark's Cathedral: Gen.	7 55
St. Paul's: Gen.	70 00
MISCELLANEOUS—"A Friend," Gen.	75 00

Western Colorado

Ap. \$110.00

ASPEN—Christ Church: Gen.	10 00
MISCELLANEOUS—Gen.	100 00

Wyoming

Ap. \$168.78

CHEYENNE—St. Mark's: Gen.	65 82
LARAMIE—St. Matthew's S. S.*: Dom.	30 91
RAWLINS—St. Thomas's: Dom., \$20; Gen., \$2.05	22 05
MISCELLANEOUS—"A Friend," Gen. ..	50 00

Foreign Missionary Districts

Ap. \$722.03

Africa

BASSA, TOBACCONNEE STATION—S. S.*: Gen.	1 20
CAPE PALMAS, NYENEWOODOKE STATION—Gen.	10 00
LIBERIA, CALDWELL—St. Peter's: \$7, S. S.,* \$5, Gen.	12 00
SINOE DISTRICT, GREENVILLE — St. Paul's: Gen.	15 00
MISCELLANEOUS — "A Friend," Wo. Aux., salary of Miss Ida Porter, Shanghai	112 50
"One interested in the work," Gen..	150 00

Brazil

MISCELLANEOUS—"One interested in the work," Gen.	25 00
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Canada

GRANBY—Palmer Cox, Sp. for lighting plant, St. John's University, Shanghai	5 00
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Canal Zone

ANCON—St. Luke's S. S.*: Gen.	9 81
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Cuba

BACURANAO—Gen.	50
BARTLE—Gen.	2 00
CALVARIO—Gen.	3 00
CARDENAS—Gen.	10 00
CEBALLOS—Gen.	4 00
CIENFUEGOS—Gen.	25 00
COLON—Gen.	1 00
COLISEO—Gen.	1 00
COLUMBIA, ISLE OF PINES—Gen.	1 00
GUANTANAMO—Gen.	15 00

HAVANA— <i>Holy Trinity Church</i> : Gen...	150 00
LA GLORIA—Gen.	3 50
LIMONAR—Gen.	5 00
MACAGUA—Gen.	1 00
MACKINLEY, ISLE OF PINES—Gen.	1 00
MATANZAS—Gen.	10 00
NUEVA GERONA, ISLE OF PINES—Gen..	1 00
SANTA FE, ISLE OF PINES—Gen.....	50
SANTA ROSALIA, ISLE OF PINES—Gen..	1 00
SAGUA LA GRANDE—Gen.	2 00
SANTIAGO DE CUBA—Gen.	6 00
SANTISIMA, TRINIDAD—Gen.	18 00
SANTIAGO DE LAS VEGAS—Gen.	1 00
UNION—Gen.	50
MISCELLANEOUS — "One interested in the work," Gen.....	50 00

Hankow

HANKOW— <i>Resurrection Chapel</i> : Gen..	3 26
St. John's: Gen.	3 26
MISCELLANEOUS—Wo. Aux., Gen.....	47 64
S. S.'s*: Gen.	14 36

Miscellaneous

Ap. \$58,359.48; Sp. \$224.38; Specific Dept. \$1,744.96	
Interest, Dom., \$3,339.91; Frn., \$1,161.43; Gen., \$6,711.07; Sp., \$174.38; Specific Dept., \$1,744.96.	13,131 75
United Offering, Wo. Aux., 1907, on account of Appropriations to Sept. 1st, 1908, Dom., \$23,739.87; Frn., \$17,969.47	41,709 34
American Church Missionary Society, Income of Christian Education Fund, for Brazil.....	429 48
Through American Church Missionary Society Legacy, from Estate Anne M. Bayard, Philadelphia, Penn., one-half for female education, Ja-	

pan, \$2,488.13; one-fourth for fe- male education, Mexico, \$1,244.06; one-fourth for female education among the Freedmen, \$1,244.06...	4,976 25
Wo. Aux., Gen.....	2 00
"Anonymous," through <i>The Living Church</i> , Gen.....	5 00
"K. C. B.," General.....	25 00
"From Theodora," Sp. for books for Rev. E. M. Rogers, Port Angeles, Olympia, \$15; in loving memory of Kate S. Nelson, September 12th, 1908, Sp. for Miss Thackara, Good Shepherd Hospital, Arizona, \$25....	40 00
"Anonymous," Sp. for Dr. Jefferys, St. Luke's Hospital, Shanghai.....	10 00

Legacies

CONN., HARTFORD—Estate of Mrs. Lucretia Terry, to the Society....	16,924 97
L. I., BROOKLYN—Estate of Henry P. Martin, to be invested (income on \$25,584, for Domestic and Foreign Missionary Bishops, and income on \$5,116.80 for Colored Missions)...	30,700 80
PENN., PHILADELPHIA—Estate of John Cromwell, to the Society.....	2,000 00
Philadelphia estate of Miss Frances O. Winnemore, to be equally divided among the bishops in charge of the missionary districts in the United States of America, under the patron- age of said Society, to be used by them in missionary work.....	37 50
W. N. Y., ROCHESTER—Estate of Mrs. Louisa L. Pitkin, to the Society....	888 58
Receipts for the month.....\$	208,830 23
Amount previously acknowledged..	1,505,471 13
Total since September 1st, 1908..	\$1,714,301 41